



**APART FROM OUR LONDON BRANCH,
WE ALSO HAVE 205 FOREIGN BRANCHES IN ISRAEL.**

Today, Bank Hapoalim is the only major Israeli bank with a London branch. Our constant expansion has taken us abroad, which helps us even more to help you. Thanks to our international contacts we have created special credit agreements with large banks around the world.

Which is something you should bear in mind, if you are interested in import and export.

But you don't have to go to London to enjoy these advantages.

In each of the 205 branches of Bank Hapoalim in Israel you'll find a wide range of account and foreign currency services. You'll find you can exchange foreign currency, or transfer it abroad or run a foreign currency account here.

So, if you have foreign business of any kind, come and visit one of our foreign branches. You'll find one in most main streets in Israel.

The Quiet Revolution.

BANK HAPOALIM B.M.

A. ARIELY ADV

THE JERUSALEM
POST
MAGAZINE

Friday, August 31, 1973



*The Great 5-Day Week
Controversy: Page 10*

Handwritten text in Hebrew: *התקופה הזו...*

SINGER

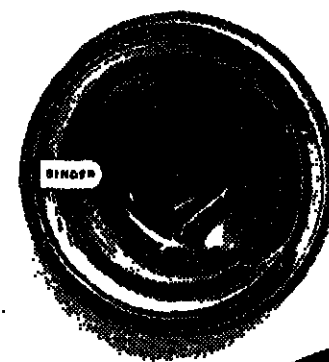
All the latest and best Singer models are now available (tax free) for new immigrants in Israel.

And that means now.

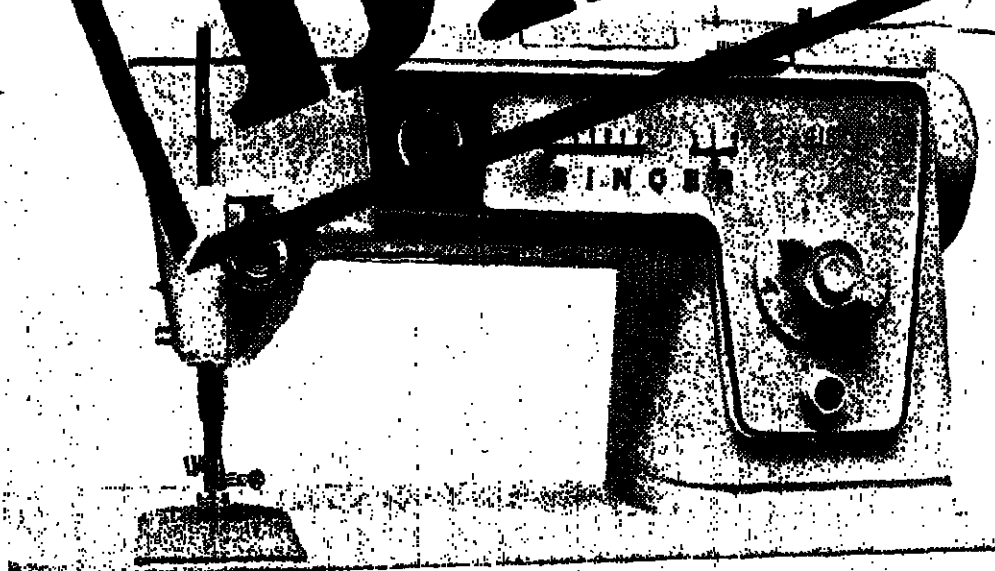
We have innovated an express delivery service to satisfy the constant demand for Singer products.

So you can have one of those famous sewing machines quietly purring out beautiful fashion work for you, now, and quietly saving you a small fortune on clothes. Now.

And you can have one of our superb new washing machines, the most modern on the market. Now.



EXPRESS DELIVERY



SINGER sewing machines came first in the 1973 Popularity Poll.

When you get a Singer model, you also get full on-the-spot instructions and a complete check-up of the model while you watch, to make sure everything is OK.

Singer certificates of guarantee are valid only if goods have been ordered through a local authorized Singer dealer.

There is a large line of models to choose from, at prices to suit every pocket.

You would like to know more? So, come along to our showrooms, or visit an authorized Singer dealer.

(We will be glad to give you a list of addresses) and do it the way we do our deliveries.

Right now.

Singer Showrooms:

14 Reh. Carlebach, Tel Aviv • 53 Sd. Hamegnim, Haifa

THE JERUSALEM
POST
MAGAZINE

In this issue

	Page
Prof. Asher Arian examines how Israelis vote in national elections — and why the results are always more or less the same.	5
Asher Wallfish turns the spotlight on the "Land of Israel Movement," a non-political group with some interest in politics.	8
David Krivine weighs our chances of getting a five-day working week.	10
Sarah Honig interviews actor Herschel Bernardi, alias Arnie.	13
Ephraim Kishon describes what happens when a Cabinet Minister finds himself in contact with real life.	15

Cover picture: design for a (possible) new calendar. (Rubinger).

	Page
The Book Section includes a discussion of the recent "American-Israel Dialogue," a review of Richard Meltzer's memoirs, and an examination of three poets and Leonard Cohen.	16
Old soldiers of the 7th Brigade revisited Latrun for a reunion this week. Shalom Bar-Tal photographs the event.	19
Catherine Rosenheimer reports on Herzliya, a problem city which nevertheless has a promising future.	20
The Family Section: Helga Dudman traces the efforts of an Israeli grandmother in helping the Nigerians develop their kindergarten programme; Judy Carr comments on the perpetual immigrant; Catherine Rosenheimer on fashions; Hadassah Bat Haim is invited to breathe; Haim Shapira gives a recipe for shakshuka; Marja Wolska has some harsh things to say about "A Salute to Israel."	22
Meir Ronnen on the Avant Garde, and Gallery Guide.	29
Mendel Kobansky's Theatre and Joan Cass' Dance Columns.	30
Torah and Flora.	31
Philip Gillon on TV and Ze'ev Schul on Radio.	32
Yohanan Boehm sums up the Israel Festival.	34
Crossword, George Levin's Bridge and Eliahu Shahaf's Chess Columns.	35



A BI-MONTHLY
NEWS-MAGAZINE FOR YOUTH
BY AIR FROM JERUSALEM
FIRST ISSUE: OCTOBER 22, 1973
SUBSCRIBE NOW AND
"KEEP ISRAEL IN FOCUS
"WRITE ABOUT ISSUES
THAT INTEREST YOU
"SHARE YOUR VIEWS
WITH OTHER YOUNG PEOPLE
AROUND THE WORLD

	Australia New Zealand S. Africa	Europe	U.S.A. Canada S. America	Israel
Indiv. Subscr.	\$8.00	\$8.00	\$7.00	IL16
Group (10 or more)	\$7.00	\$8.00	\$6.00	IL14

THE JERUSALEM POST CONTACT
P.O.B. 51, Jerusalem

Please enroll me for
subscription(s) to "Contact" and
airmail for one year to:

Name _____
Address _____
City _____ State _____ Zip code _____
I am interested in writing for
"Contact" ☐

olim, temporary residents

Don't miss out!

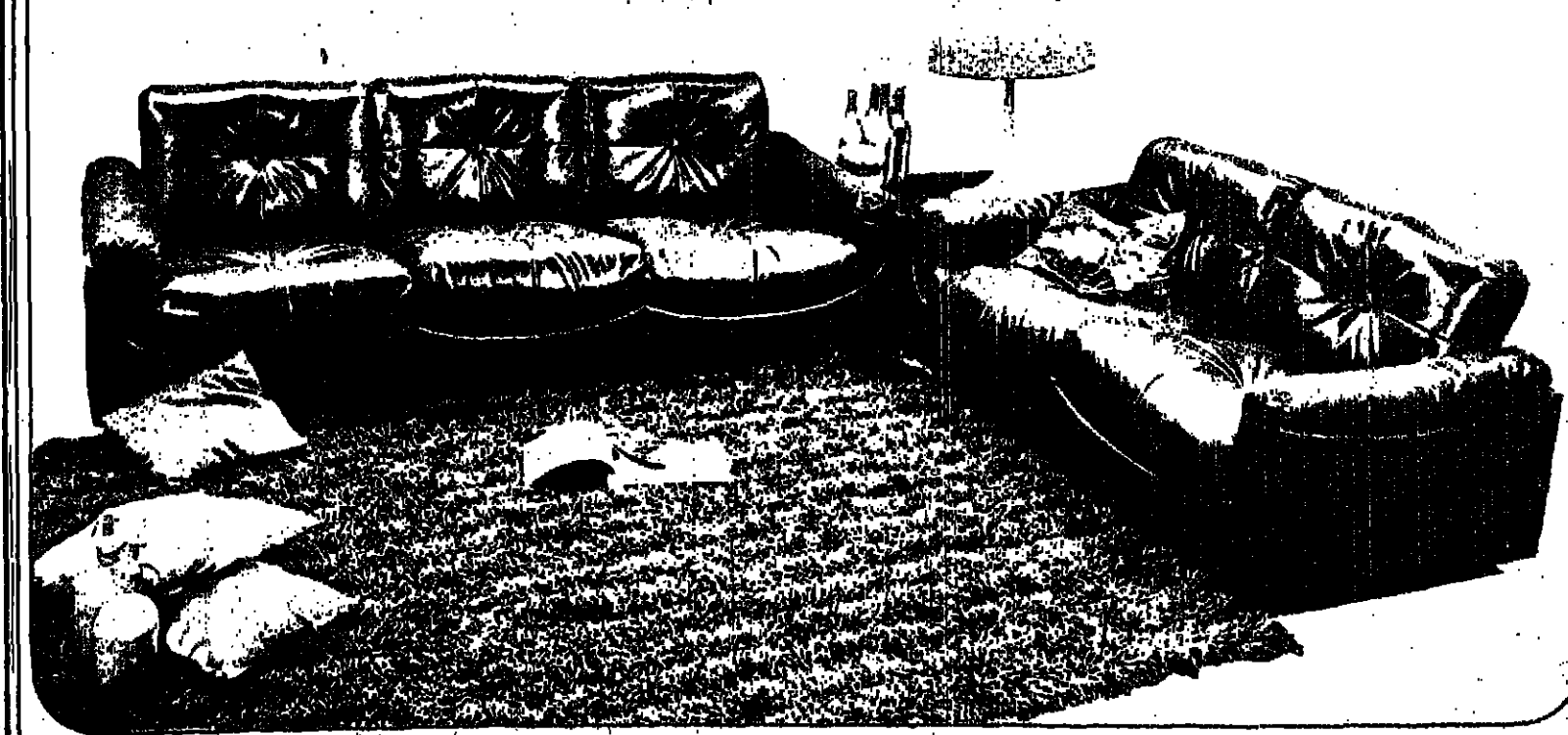
dead line—december 31, 1973

The latest official announcement states that new immigrants now have only until December 31, 1973 to receive tax-free furniture. As Israel's largest home furnishings firm, Danish Interiors respectfully suggests the following:

1. Don't panic but bear in mind that you save a great deal when you buy tax-free.
2. Purchase according to your needs.
3. Don't be shy to take advantage of Danish's free interior design service.
4. Compare prices (of similar qualities) - whether your budget is \$250, \$1,000 or \$5,000 you are entitled to the best value for your money.
5. Visit your nearest Danish branch. You shouldn't miss seeing Danish's tremendous selection of highest quality, tax-free Scandinavian furniture and rugs...in every price range, for every room in your home: salon, bedrooms, dining, and complete kitchen fittings.

Tel Aviv: 26 Rehov Trumpeldor
Haifa: 53 Rehov Horev, Ahuza
Ramat-Gan: 104 Derech Jabotinsky
Jerusalem: 3 Rehov Hasoreg, opp. Bank Israel.
Beer-Sheva: Passage Unico

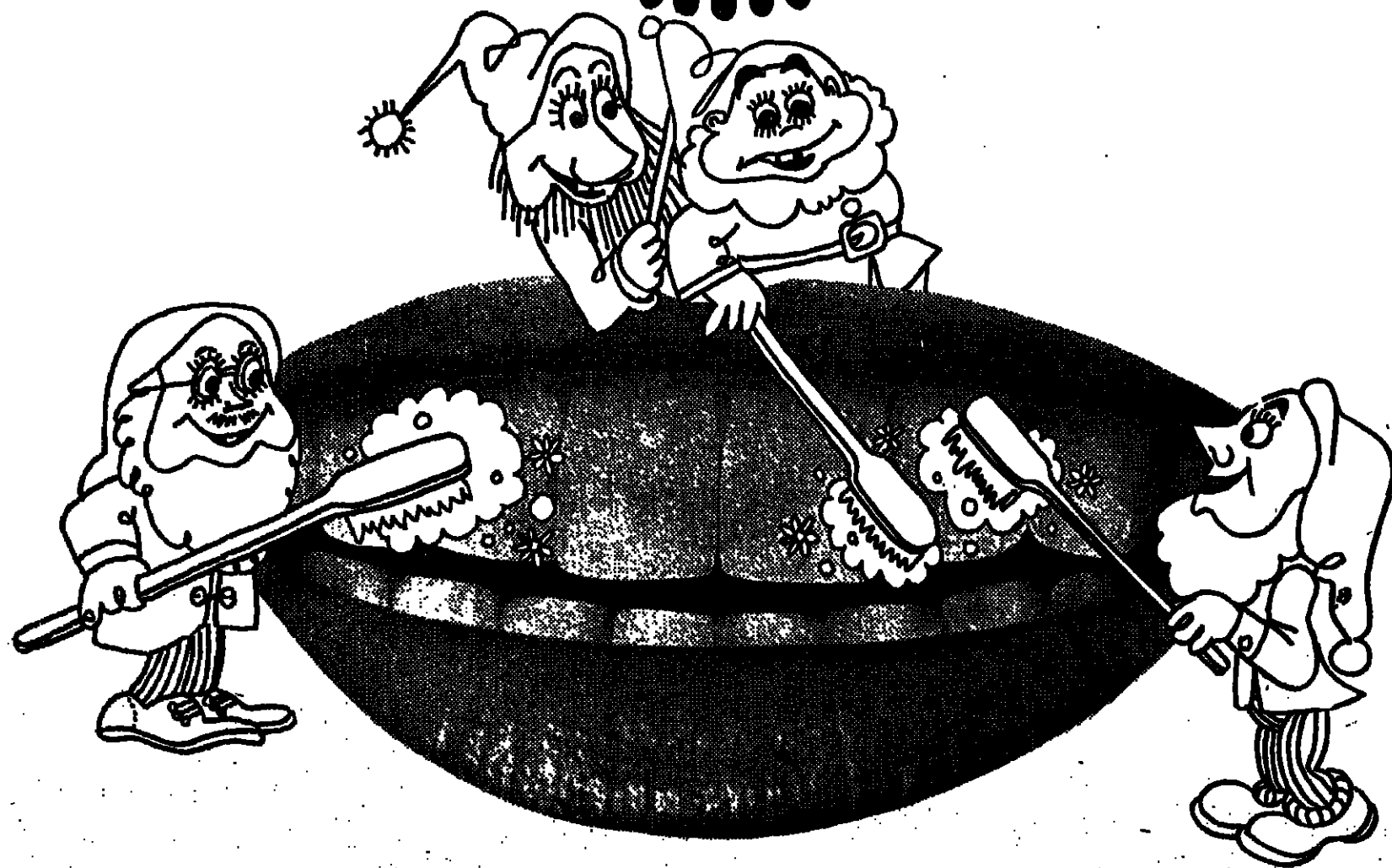
danish interiors



3 Seater in Imitation Leather \$447 • 2 Seater \$357 • Matching Easy Chair \$231 • Also Available in Designer Fabrics.

Handwritten text in a box at the bottom right corner.

New! CRYSTAL



THE ACTIVE TOOTHPASTE



We didn't hurry... we did research, we checked, we compared... and we are now proud to present to you CRYSTAL, the really modern tooth paste.

CRYSTAL starts acting the instant it comes in contact with the teeth, actively prevents the development of the bacteria around the teeth, and protects the tooth enamel.

CRYSTAL is the transparent paste that dissolves easily, leaving no grit, produces a refreshing foam, and sweetens the breath. Available in two flavours: red — fruit; green — mint.

And a free gift! A soft toothbrush with every tube (recommended by dentists).

YITZHAR — BEST BY FAR

THE ISRAELI VERSION of the famous French epigram might well read, "Plus c'est la même chose, plus ça change." This certainly seems to be the case with Israeli election results. Despite marked social and economic changes, our political system seems remarkably stable. One party (Mapai, later Labour) has consistently received a majority of the votes. The parties of the left have consistently shared among them about half the votes, the parties of the centre and right, about a fifth, and the religious parties about an eighth of them.

This regularity was true of the hard-pressed, newly-independent Israel of 1949 and of the victorious Israel 20 years later. Waves of immigrants from the concentration camps of Europe and the Moslem states of North Africa and Asia joined the veteran pioneers on the list of eligible voters, and yet the election results provide no sharp discontinuities with the past. The trauma of the Second World War and the War of Independence faded and the victory of the 1956 Sinai campaign and the euphoria of the 1967 war were replaced by the anxieties of the war of attrition and the no-war, no-peace situation which followed the 1970 ceasefire; but these changes do not seem to be reflected in the distribution of electoral preferences.

The Israeli political system is hardly static. Appearances notwithstanding, it would be misleading to depict the election results as merely the result of robot-like behaviour on the part of the electorate, election after election. In fact, the Israeli electorate has about the same proportion of floating vote as is found in other Western democracies. But a number of processes are at work in our system which, cumulatively, give the impression that the Israeli is a conservative voter.

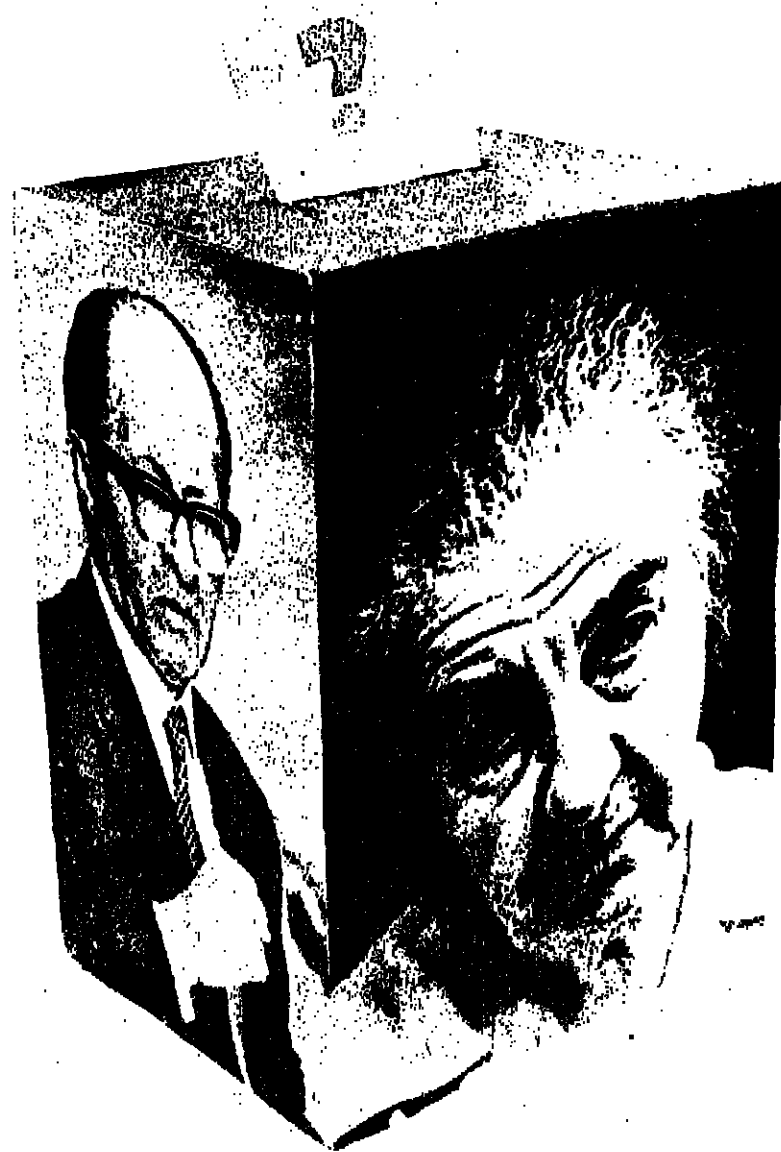
THE fundamental fact of Israel's political history (and of the pre-State period as well) is that government has never gone out of the hands of the dominant Mapai-Labour Party. The hallmarks of a dominant-party system are clear: one party has always won a majority of the votes, and it has always been at the arithmetic centre of all coalition calculations. The dominance of Mapai-Labour has provided the system with the aura of stability. Votes may change but government does not.

In other electoral systems small changes can bring about the replacement of the ruling party by the opposition. The British example shows us that in 1950, a 2.7 per cent swing to the Conservatives restored that party to government. In 1964, a 3.2 per cent swing renewed the Labour majority in the House of Commons. The 1970 elections, with a 4.5 per cent swing to the Conservatives, were the first since 1945 in which the swing from one party to another was over 3.5 per cent. The British election system obviously permits an easy translation of voting change into government change.

The swing in the Israeli system is not smaller than it is in the British. But proportional representation in Israel deprives the system of the sensitivity of the British system. Changes in the vote, however, are very accurately reflected in the size of the delegations which represent parties in the Knesset. When we compare the number of seats won by the largest party in the Knesset with the number won by the second largest, it is clear that Mapai-Labour's strength has fluctuated greatly. In 1951, Mapai won 2.2 seats for every one won by the General Zionists. For every seat won by its closest competitor in 1969, Herut, Mapai won 2.8 seats and made its best showing in its worst showing. In 1985,

HOW ISRAELIS VOTE

The Israeli voter is as volatile as his counterpart in any Western democracy, but the practical results of the country's successive national elections always remain roughly the same. ASHER ARIAN, chairman of Tel Aviv's University's department of political science, gives the reasons.



the achievements of the State as its own in the public mind. Perhaps the best indicator of this is that there has rarely been a party that it could possibly oust Mapai-Labour from its position.

In analysing the patterns of voting support for the Alignment, it is more important to remember that it is Israel's dominant party than to know that it has a socialist ideology. The Labour-Mapai Alignment is most successful in winning support from the middle strata — from groups who have achieved a certain degree of security and are concerned with conserving it. In this sense, Labour is our Conservative Party, the party which has been tried and can be trusted.

This is most obvious when we consider Labour support by age and sex groups. In each age group, women support the Alignment more than men (sometimes by as much as ten percentage points), and for both sex groups, support for the Alignment increases with age.

The reverse tendency generally holds for Gahal. Men in each age group support Gahal more than women, and the young tend to support Gahal more strongly than the old, regardless of sex.

Support for the religious parties is strongest among the very young and the very old. For each age group except the very young, men provide more support for the religious parties than do women.

The dominant party, then, is the 'old women's party.' This is hardly derogatory, for the party displays many of the best — and worst — characteristics of old women: stability, experience and wisdom. Outward appearances might have deteriorated over the years, but members of the family can still find tender, loving care and a mother's concern under the surface. There are, of course, drawbacks. Old women can be difficult, and at times, their attention can be stifling. But on the whole, the security the party offers overshadows the temperamental mood that sometimes characterizes it.

JUST BEFORE the 1969 elections extensive data were collected on the voting behaviour of Israelis. The comments that follow are based on those data, but a preliminary analysis of 1973 data, indicates that what was the case is still pretty much true today.

the year in which Rafi had split off from it and Mapai ran along with Abdu Ha-evoda, this Alignment bettered the second-place Gahal by a ratio of only 1.7 to one. The shifts are quite substantial, but the basic fact is the continued dominance of Mapai-Labour.

MUCH OF THE swing has occurred within factional groupings. That is, the parties of the left may lose votes to one another and the fortunes of one may be enhanced at the expense of another. If we examine factional groupings, Israeli voting seems extremely stable. Parties of the left (including the Communists) have never so far won fewer than 64 or more than 69 seats in the 120-seat Knesset. The centre parties have ranged between 27 and 34 seats and the religious parties between 15 and 18.

The statistician Hanoch Smith has divided the parties into six groupings and has calculated the average deviation for each over the period 1949-89. In the case of the parties which are in the Labour grouping (excluding the Communists) the average deviation was only one per cent; for the centre and religious groupings it was even lower.

To say that factional groupings retain their strength over a period of time provides us with an important hint about Israeli

society. Those who are willing to change their choice between elections rarely stray very far from their original party vote. This is even reflected in election campaign strategies. Most parties concentrate on challenges from the parties closest to them in ideology. Gahal voter is unlikely to vote for an extreme leftist party; if he changes at all, he is most likely to shift to the Free Centre.

It is important for us to realize that about a quarter of the people who voted in 1985 cast their vote for a different party in 1969. That means a considerable floating vote, even though much of its impact is lost because of the lopsided advantage enjoyed by the Labour-Mapai Alignment. Also, of course, much of the floating vote cancels itself out with losses to a given party being made up for by gains from another.

A floating vote of this size is certainly respectable by international standards. In Britain, the floating vote rate during the last 15 years has risen from a quarter to a third. In the United States, between 15 and 20 per cent of the population changed their votes between 1936 and 1960.

Is the cup three-quarters full or one-quarter empty? Obviously both. The basic contours of the Israeli political system are set and the outcome of the 1973 elections will undoubtedly reflect this stability. But because there are so many people who change their vote from election to election, and because of the number of new voters (immigrants and those who have come of age since 1969) it cannot truly be said that the voting behaviour and election results are static. All that has remained stable over the years is our front-line political leadership.

Nevertheless, the dominant party system that prevents efficient translation of voting change into government change does also impose distinct patterns of voting behaviour. The Labour-Mapai Alignment is dominant not only politically, but psychologically as well. As a consequence, the percentage of those who tell an opinion pollster that they will vote for the Alignment is consistently higher than the actual vote won by the Alignment. Telling an interviewer that you intend to vote for the dominant party is evidently perceived to be the appropriate, expected answer.

The dominant Alignment is as sociated in the minds of many Israelis with the achievements of the State in general and with independence and victory in particular. Even the opposition refrain from attacking this cornerstone of Israeli folklore. At best, they remind us of their own contribution by asserting that groups other than Labour were active in crucial periods and in undertaking difficult and selfless tasks. Since it has always been in power, the dominant Alignment has been relatively successful in identifying

the Alignment's voting support is widely diversified, but tends to come disproportionately from the secure, moderate, middle strata of the population. Those with middle-range incomes, moderate levels of education and relatively comfortable living conditions, all support the Alignment heavily. Those born in Europe and America are more supportive than those born in Asia-Africa, with the Israeli-born the least supportive.

The standard of education has an interesting effect on ethnic support for the Alignment. While it appears to have no effect on Asian and African-born support rates, support for the Alignment among the European-American-born decreases as education increases. A similar pattern holds for the Israeli-born, with the Alignment doing best among those who have not gone beyond elementary school.

Gahal's pattern is complex, since it is comprised of the bourgeois Liberal party and the nationalistic Herut movement, whose support among the lower and lower-middle strata is strong. Gahal wins disproportionate support from young, Israeli-born males, and those with moderate or low levels of education. As education increases, support for Gahal decreases steadily among the Israeli-born. Among those born in Europe and America, support for Gahal increases with education among the Asian-African-born. It is very high for the lowest and middle categories of educational achievement, but it

then falls off. These apparently contradictory patterns probably stem from the varied backgrounds and motivations of Gahal's supporters. In addition to its support from upper- and lower-class voters, Gahal has a more general appeal throughout the population, based on its call for a firm stand against the Arabs and a hard line in any possible peace negotiations.

The religious parties do relatively better among low-education and low-income groups. Support for the religious parties among the European-American-born and the Asian-African-born decreases with educational attainment. Among the Israeli-born, however, support for the religious parties increases with additional education.

This is a good example of the complexity of these patterns. What happens is that the defection rate from the religious parties of the Israeli-born with only an elementary education is higher than among any other group. It is not that the well-educated Israeli-born support the religious parties at an unusually high rate, but that the less-educated Israeli-born support them at an unusually low rate.

The supporters of the smaller parties that compete in Israeli elections — the Independent Liberals, Olam HaShah (new Meri), the State List, the Free Centre etc. — are difficult to isolate in a sample survey in sufficient numbers for meaningful analysis. But what is evident is that these parties as a whole win disproportionate support from the Israeli-born and from those with very satisfactory housing conditions, the highest incomes and the highest level of educational attainment. Within each place-of-birth category, support for these parties increases as the educational level rises. Within each educational grouping, the Israeli-born are most likely to support these other parties.

If these patterns hold and, as time passes, more of the voting population is Israeli-born and longer (if not better) educated, relative party strengths may well be altered. The potential pool of Alignment supporters will grow as socio-economic conditions improve. The high-education, high-income groups may well continue to support the small, "other" parties on the fringes of Israeli politics and power. This is likely to lead to the continued fragmentation of the political scene.

Many things could change this prognosis. To name just two: a successful merger of the right might gather enough momentum to become a real alternative to the dominant left; or a change in the electoral system could effectively curtail the activities of the small parties. These propositions will be put to test after 1978. For the current elections, it seems clear that the Alignment will retain its dominant position.

NOTING STABILITY from one election to another also depends on many of these same factors. Age, for example, is very powerful. The degree to which a party can count on a citizen to vote for it twice in a row increases directly with his age. Education and place of birth are both related to voting stability. The lower the education, the higher the stability of the vote. The ranking as far as place of birth is concerned puts the European-American-born first as most stable, followed by the Asian-African-born and finally the Israeli-born. Among the Asian-African-born, education tends to increase the stability rate; among the European-American-born, it tends to lower it. Within each education grouping, the European-American-born are most loyal, followed by the Asian-African-born and then by the Israeli-born. The period of immigration is also related to party-vote stability. The longer you stayed in the more likely you are to be

consistent in your voting from election to election. The least stable voters are the newest immigrants and those born in Israel. A person's reaction to current problems is obviously influenced by his experiences and his past contacts with the political parties. But the structure of society and an individual's place in it also influences his perceptions and evaluations. It would be misleading to claim that socio-economic characteristics determine a person's vote, but it would be equally simplistic to assume that it is only reaction to a party's stand on a given issue that influences his choice.

Two important factors which assure a relatively large stable vote are the traditional ties that many individuals and groups maintain with a given party, and the tendency of the parties to write their platforms so ambiguously that they can be interpreted in a variety of ways, thus broadening their appeal.

ESPECIALLY in the pre-State era and in the early years of the State, many things, from housing to education, were largely influenced by political party considerations. (Some believe that proper party connections can still be useful.) Immigrants were absorbed by parties, and services ranging from banking insurance and medical care to sports activities were provided. In short, the parties had an impact on the total existence of the individual and could count on his support. As he was absorbed into the country, the new citizen was more than likely to be drawn into the social and economic network of one of the political parties. In the process, he came to identify with the programme leadership and symbols of that party.

Of course, not all of the parties were equally active in this way. The parties of the left, through the Histadrut, were the most energetic and succeeded in establishing its dominant role which has yet to be effectively challenged.

The parties of the centre and right were less involved in organizational activities. The General Zionists (today's Liberal Party) refrained from providing their Zionism with a clear economic ideology, and the Herut movement still does not refer to itself as a political party. It was clearly difficult for these groups to compete with the organized left. This explains the efforts the right is now making to compete within the Histadrut, the historic bastion of the left.

The religious parties provide another network within Israeli society upon which political strength can grow. But so far they have been unsuccessful in winning the votes of their natural clientele. For example, we know that about a quarter of the Jewish population regards itself as observant and that one-third of the country's schoolchildren attend state religious schools. And yet the religious parties in 1989 received only 18 per cent of the national vote.

The habit of supporting one particular party whether it be from self-interest, class-interest, ideological agreement or any other reason, is a difficult one to break. By a process of selection, we can identify with certain planks of the platform and ignore others. We tend to fortify our predispositions by pointing out that there must be an alternative (and vote Gahal) or that there is no alternative (and vote Alignment). Our previous decisions are reinforced by agreeing with the party's stand on a given issue or by identifying with its candidates.

According to recent surveys, 85 per cent of the population had decided how to vote even before the present election campaign heated up. The cost of the campaign to the country may well be one of the more visible components of the high "price" of being a democracy.

Something wonderful is about to happen... and it calls for a celebration.



The big day is coming up.

A wedding.

Bar Mitzvah.

Anniversary.

New baby.

Birthday.

Family get-together.

Something special to celebrate.

Make sure the celebration is as perfectly special, as the occasion demands.

Have it at the Basel Hotel.

We're just big enough and experienced enough to make sure that every detail is perfect.

From the decor to the flowers.

From the mood to the food.

And we're small enough to give you the personal attention you deserve.

The Basel Hotel can accommodate large or small groups for sit down meals, a cold buffet or cocktail party.

And - the price is right.

Contact us and make a date to discuss your forthcoming celebration.

Something wonderful will happen.

You'll relax.

Basel Hotel
156 Hayarkon St. Tel Aviv Tel. (03) 24 41 61



THE FRENCH SCHOOL IN JERUSALEM

(non-religious)

86 Rehov Haanavim

under the supervision of the French Consul General will soon be resuming its classes for the forthcoming year.

This is the only school in Jerusalem to teach the curriculum used by French High Schools and State Schools in the Primary classes (8th to 2nd grades) and in Secondary classes.

Possibility of afternoon lessons for the final grade.

Details may be obtained from the Secretary, 86 Rehov Haanavim, on Tuesdays between 4 and 8 p.m. and on Thursdays between 10 a.m. and 1 p.m.

W. BLUM

Antiques and Jewellery

Antique objects from all over the world

* Bronze, gold, silver, porcelain

* Jewellery, antique watches.

W. BLUM,

14 Rehov Ben-Yehuda, Tel Aviv, Tel. 03-52491

AGAIN... MIGDAL IS SHARING ITS PROFITS WITH ITS POLICYHOLDERS

For the second consecutive year, Migdal-Binyan is giving a bonus to all its holders of life insurance policies. In just two years, they have received an extra

IL 7,500,000.-

in additional life insurance - providing additional protection and cash value at no additional cost.

Each year, as promised, Migdal will declare further bonus additions (over and above the C.O.L. linkage). Migdal is the first life insurance company in Israel to offer such index-linked life insurance policies.

Join the thousands of satisfied Migdal policyholders who enjoy increasing benefits every year - in addition to the security and stability of Israel's leading insurance company.



MIGDAL-BINYAN
INSURANCE COMPANY LTD.

THE LAND OF ISRAEL MOVEMENT

How much should Israel retain of its territorial acquisitions in the Six Day War? In the view of the "Land of Israel Movement," the right answer is "Everything." Although the movement is non-party, it is becoming a political factor of some weight in this election season. ASHER WALLFISH interviews two of its leaders, Aluf (Res.) Avraham Yoffe (right) and Dr. Haim Yahlil (below), a former diplomat.



"DO MIRACLES happen? I'm prepared to say that God has the power to work miracles. But He can always do with a little help!"

"We had a unique opportunity in the Six Day War of 1967, and we must hold on to its fruits, for reasons of history, security, economic stability, immigration, settlement, and sentiment too."

That, in a nutshell, is the philosophy of the Land of Israel Movement, as expounded to me by General (Res.) Avraham Yoffe, one of the leading lights of the group that came into being after June 11, 1967, the day of the ceasefire.

"To put it plainly, there must be no withdrawal from the ceasefire lines," said Yoffe "because they represent the most defensible borders that we ever had. They are the closest approximation, historically speaking, to Eretz Yisrael as it was in its greatest period."

At the same time, he conceded, Israel might envisage some minor adjustments, after peace had been signed and become a reality. Such adjustments, tentatively, might include an outlet to the Mediterranean for Jordan, and a withdrawal of 10 km. or so back into Sinai from the east bank of the Suez Canal.

"That might reassure the Egyptians that the Suez Canal really does belong to them."

AVRAHAM YOFFE is what the world would describe as an earthy, uncompromising *sabra* type, who says what he thinks bluntly, yet with appealing good humour. Born in the pioneer village of Yavneel, overlooking Lake Kinneret, 60 years ago, he fought in Wingate's Special Night Squads, then had six years in the British Army, followed by 17 years in the I.D.F. His feats in the Sinai Campaign and the Six Day War merit chapters of their own. Now, as chief of the Nature Reserves Authority, he travels every kilometre of the Greater Israel he cherishes so much.

So far, Yoffe explained, the movement has attempted to further its aims by a process of "persuasion, education and publication." But the present period, before the October 30 elections for the Eighth Knesset, requires a shift in methods, with the addition of a stress on political processes.

"We would perhaps be more correct in changing our name now to the Movement to Prevent the Repatriation of Eretz Yisrael, since that possibility may well occur during the life of the Eighth Knesset. So the nation has to make sure that the M.K.s it elects will prevent repatriation."

His movement, he said, in-

cludes members from all parties, as well as members without any party affiliation. But if it was to achieve its aim by obstructing a Government which was committed to withdrawal from the present ceasefire lines, it would be bound to line up with any electoral bloc likewise committed against withdrawal — such as the National Liberal Union, if this emerges.

IF THIS Union did not emerge, the Land of Israel Movement might possibly run its own list; otherwise, it would presumably encourage its members to vote for any party opposing withdrawal. If the National Liberal Union bloc did come into being, he believed that his movement would wish to put one or two of its members into safe places on the list, but he could not say what names might be put forward.

"We haven't really thought the matter out. But," he emphasized, "I will not be one of those candidates, whatever happens. I am not attracted in the slightest by parliamentary activity."

Yoffe conceded that he personally had certain political ideas. He favoured a fundamental reform of the electoral system along constituency lines. He favoured a radical income tax reform.

"But these are not movement ideas and my fellow-members may not agree with me about them. The Reserve General readily agrees that the Land of Israel Movement did not exist before the Six Day War."

"But the ideas were there in some people's minds. At least, they were in my mind. I had no possibility of expressing myself, till the time I resigned from the I.D.F. in 1966. But my friends know that I always said that in the 1948 War of Independence, we left the job half done."

"By that, I don't mean to say that between 1948 and 1967 we should have made a move to initiate a war, or provoke the Arabs into doing so. What I do mean is, that we were wise to wait till the Arabs made a mistake, and then reap the benefit from it."

Yoffe recalled that his circle of top Army commanders always lived with the spectre of a simultaneous invasion by a number of Arab armies: threatening to cut the spindly Jewish State into small chunks in a few hours. The Egyptians, it was feared, might strike across the Negev to Hebron and isolate Ellat; the Jordanians might strike across to Netanya; the Syrians might isolate Beisan and the Huleh Valley.

"No wonder our operational

plan simply had to be to fight the war in Arab territory. We had no choice. It's true that our initial orders in 1967 were that we must not reach the Jordan or the Suez Canal, and that we implored Hussein to keep quiet and save his skin. But things turned out differently."

Yoffe said he was not the type of person who liked to speculate on "what would have happened if..." Still, he admitted, had Jordan and Syria stayed out of the war, and had Israel pushed Egypt back to the Canal, "I would have insisted that we did not withdraw from Sinai." He was non-committal as to whether, in those circumstances, a Greater Israel Movement would have come into being.

"Who knows? One day in the future, we may be driven into fighting another war. I don't advocate the idea, by any means. But if we do, there are one or two points where the present ceasefire lines might be extended still further to the River Litani in Lebanon, to give a theoretical example."

He waxed indignant about politicians like Arye (Lyova) Eller who he said virtually preached a repatriation of Israel in its present form, and about those who look on the 1949 armistice lines as somehow holy.

"Why is it wrong to advocate maintaining the gains of 1967 when it was right to maintain the gains of 1948-49? Why am I an opportunist — and they not?"

He also scorned Mapam (whose ideologies he abandoned when he left the Hashomer Hatzair kibbutz of Nir David after seven years as a member).

"How can they talk self-righteously about giving Arabs back their lands? Look at all the Hashomer kibbutzim established on lands from which the Arabs fled in 1948! They talk about withdrawal, but they don't want us to withdraw from the Golan Heights. And everyone knows why!" (He was referring to the many prosperous Mapam kibbutzim in Galilee which used to be within range of the Syrian artillery before the Six Day War).

"What I detest is people who claim they have principles except when it suits their personal convenience."

"DEMOGRAPHY? The Land of Israel Movement isn't nervous. Demography is a dynamic factor — not a static one. It's influenced by allies; by the Zionist movement, by trends within World Jewry and so forth."

Yoffe accused politicians, who based their territorial programmes on predictions that the Arabs would outnumber the Jews, of abandoning Zionist fun-



damentals. "Before 1948, we were always in a small minority. We were outnumbered two to one. Was that a static factor?"

To his mind, the Arab-Jewish conflict pre-dated 1967, and even 1948, by many years. It started with the Balfour Declaration of 1917, if not earlier.

"When we were granted our State the Arabs objected. But before that, they objected to whatever we had: however few villages, however little immigration. They never accepted us, in any shape or form. Fifty years ago, it was obvious that the Arabs denied us recognition, not areas, and their opposition has mounted over the years. That's why there is not the slightest prospect of peace in the near future — because they refuse to talk to us. All that talk about Bourguiba and Hussein was hot air."

He believed it would take many more years before the Arabs agreed to accept Israel's existence, and make peace. And if they never did?

"So what? Does everybody recognize Albania? Rhodesia? South Africa? If non-recognition is the price for our continued secure existence, that's the price we shall have to pay!"

A VERY DIFFERENT type from Yoffe is Dr. Haim Yahlil, 67, who retired from Government service in 1964 as Director-General of the Foreign Ministry, and then went on to chair the Broadcasting Authority. (His diplomatic career had really started in 1945 when he headed the Jewish Agency mission to the D.P. camps in liberated Europe.) He gave the Labour leadership something of a shock when he formally quit the party ranks in 1972.

"I haven't abandoned the Labour ideology because of my quitting the party and joining the Land of Israel Movement. I'm probably more leftist in my views than proponents of a Greater Israel who decided to remain members of Labour. But unlike them, I believed it paradoxical and unfair for me to stay in Labour when I say it was impossible to influence the party towards Greater Israel ideas."

Dr. Yahlil recalled that he first put his ideas on the matter into writing in a memorandum to the late Premier Levi Eshkol, on June 7, 1967.

"In 1938-37, I supported the idea of partition during the big Mapai debate on it. I was prepared for partition if that was the price of independence. Golda Meir was against partition then. We've both switched our viewpoints, but I can not holding her to her stand of 38 years ago."

Dr. Yahlil believes that Israel's international status today would have been firmer had the dominant Labour Party found the courage to define its territorial aims, for Israel, for the Arab state and for the world. But the Zionist movement today lacked leaders with the resolve of Weismann or Ben-Gurion.

TURNING TO demography, he agreed that it was a serious issue which the Land of Israel Movement did not ignore.

"But some people like Pinhas Sapir, for example, turn demography into a bogey, and exaggerate it unfairly," he said.

He conceded that it was a serious enough matter even in Israel within the 1967 lines, plus East Jerusalem, where the ratio of Jews to non-Jews is 6:1 and the ratio of Jewish live births to non-Jewish live births is 3:1.

"But the ratio of Jew to Arab in Israel plus the areas has improved several per cent since 1967. We believe that if World Jewry were encouraged by a more dynamic Government policy we could create a larger immigration, and easily bring Israel's population up to between five and eight million by the year 2,000. In any case, Middle East borders are unstable, and the possibility of war cannot be ruled out. Arabs might conceivably leave the areas if there were another war, though they hardly did in 1967."

Dr. Yahlil believes that a Greater Israel containing as much as a 25 per cent Arab minority could create understanding with that minority, if not necessarily friendship.

Though he emphasizes that the suggestion is premature, he conceives of a federal-type link-up between Greater Israel and Jordan, whereby the Arabs of the areas would have a measure of internal, cultural and economic autonomy, under the guidance of Jordan, and whereby they could choose either Israeli or Jordanian citizenship.

"If the Palestinian Arabs are honest about realizing their national identity — and are not just looking for a slogan to destroy Israel — then they must realize they need Israel's consent and co-operation."

Dr. Yahlil does not appear to foresee the Land of Israel Movement becoming involved as such in the Knesset elections. However, he thinks many of its members will convene a pressure group, and seek Parliamentary representation if the National Liberal Union comes into existence.

"But I won't accept a 'safe' position on the electoral list. People of my age, are too old for the Knesset," he said.

"How can we make do on IL 330 a month?"



We can't. But we do, for that's all we get. We and 130 thousand pensioners like us. That's all we get from the National Insurance Pension Plan.

What hurts is knowing that the National Insurance Institute has turned over IL830 million to the Government to be used for other purposes—money that was earmarked for us! How callous can you get!

Gahal has fought in the Knesset for a sensible pension plan. One that takes inflation into account, and keeps up with it. And one that ensures that our money goes where it's supposed to go.

We know how we're going to vote...

THIS TIME IT'S...

גה"ל גוש חרות-ליכודים
Gahal

THE HERUT-LIBERAL BLOC

HOW ABOUT YOU!

Handwritten text in Hebrew: "אשר ואלוף" (Asher and Aluf).

An argument is always going on in Israel's indefatigable Labour democracy. The current one is over salary linkage (most recently: teachers to engineers). And when that is over, what will the next row be about?

The man with his ear to the wind can already make out the murmur of distant voices. It is hard to predict just how long it will be before these cautions sounds erupt into a veritable controversy. But the subject is already clear. It is the five-day week.

Other countries already have the long week-end; and if anything, Israel needs it more. For all shops are shut on the Sabbath, and no one can enjoy a leisurely shopping spree. Observant people are forbidden to do those things that a secular holiday is made for — playing games, driving a car, sunbathing in the local pool.

On the other hand, Israel cannot afford the shorter working week. The Histadrut's Economic and Social Research Institute has made a survey of the subject, entitled "Shortened Working Hours in Israel." In this, Yoram Barzilai, who heads the Institute, states frankly that three conditions are necessary before the country can reduce its hours of work: a sound balance-of-payments situation, an absence of inflationary pressure, and a fully-developed economy (in which all the essential infrastructure has been created). None of these conditions exists.

Accordingly, a shrewd compromise has been devised. The militants urge fewer working days — but not fewer working hours. Instead of six eight-hour days, making (with an hour off on Fridays) 47 hours a week, they propose five nine-hour days making the week as long or almost as long as it was before.

Officially, Histadrut leaders have, up to now, been against this. After struggling so hard to win the eight-hour day (sanctified in an ILO Convention), they do not want to have it lengthened again. The Government is less than enthusiastic for a different reason. It sees the so-called compromise as the thin edge of the wedge. The nine-hour day will speedily become the eight-hour day. The 47-hour week will be curtailed prematurely to a 40-hour week.

THERE ARE tremendous advantages to the five-day week. Rivka Bar-Yosef, one of this country's leading sociologists, is convinced that its adoption in Israel is imminent — even at the cost, initially, of a daily nine-hour stint. She talks luminously about this newly-discovered blessing called leisure. It only becomes truly desirable when it also becomes a necessity.

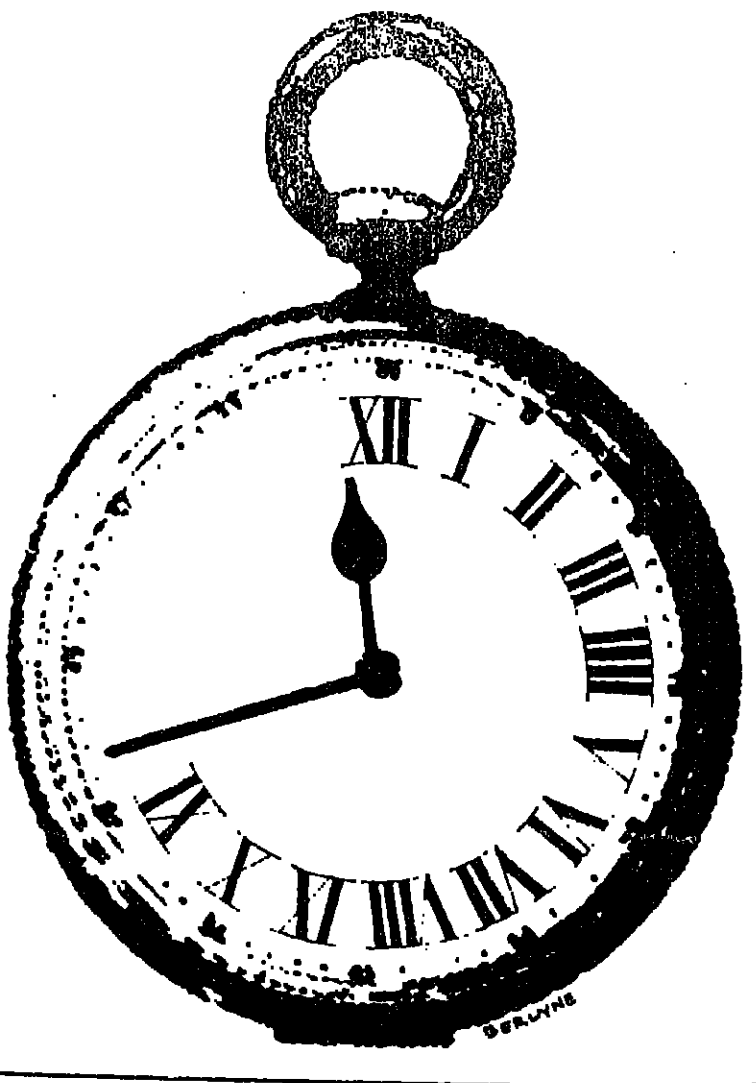
She explains: poor people do not always relish leisure, because they cannot put it to profitable use. Entertainment costs money. Free time is good when you can go for a drive, play tennis, eat out, visit an art exhibition, have a picnic on the beach, meet friends in a cafe, read books and magazines, listen to records. People with little education and a small income have no access to these amusements. For them, excessive leisure can mean boredom. In less prosperous countries, the unions strive for more money for their members, not more vacations.

But when they eventually get more money (as progress comes), their private life will gradually become more complicated. They will need an extra day off simply to handle their personal affairs. The husband has to go to the bank, the wife has an appointment with the hairdresser, the family makes a weekly shopping expedition, the car needs washing. There is a bigger home to look after with more gadgets, and that too, needs time.

"And don't forget, rising in-

THE GREAT 5-DAY WEEK CONTROVERSY

There is general agreement that Israel would benefit from a five-day working week. There is less agreement, however, that the country is ready for it. DAVID KRIVINE examines in detail the arguments for and against, and concludes that the time is not yet ripe for the long week-end



comes, paradoxically, make domestic help prohibitive," adds Dr. Bar-Yosef. "There is more housework, yet maids are scarce, therefore even the middle-class housewife has to do most of the cleaning herself. And the husband is involved nowadays with make-and-mend jobs. So the two-day weekend is not all holiday!"

There is another price to pay. Beneficiaries of the long weekend must compensate by toiling nine or nine-and-a-half hours on end and that means at least 10 hours in the workplace, including meal breaks. Is it worth it? Is a morning off on Fridays worth all those late nights?

For the "Shortened Working Hours" survey, ten factories were investigated, all of which had gone over to the five-day week. The great majority of the workers welcomed the change. It must be recorded, however, that the Ministry of Labour allowed these factories to lengthen the working day because some particular need

existed: either they employed a lot of women, or the workers had a long distance to travel. Women cherish an extra day off more than men, because they have so much to do in the home.

What is not clear is the effect of the nine-hour day on productivity. When the unions were striving for a shorter working day, long hours were condemned as too fatiguing; now it appears that they are not particularly tiring after all. "The last hour is always burdensome, whether it is the eighth or the ninth," is a phrase one often hears. It is true that workers commonly seek the opportunity of doing overtime (for the extra pay), so they may have some energy left even after the regulation eight hours.

On the other hand, only one-third of the workers in the Histadrut investigation did not report any particular fatigue. The remaining two-thirds did complain when questioned, and 30 per cent said they were "very tired." Pro-

fessor Dror, an expert on industrial medicine cited in Mr. Barzilai's book, observes that a person can accomplish as much in eight hours' work as in nine. Turned the other way round, this means that the ninth hour may add little or nothing to production.

One plant worked from 8 a.m. to 4.30 p.m. until they adopted the five-day system. Then the hours became 7.30 a.m. to 5 p.m. with a 30-minute break for lunch. That is a very long day, by any reckoning. Other places finish even later. By the time a worker gets home in the evening and has a bite, the shops are closed. It is not surprising that the authorities are so sure of their point. The nine-hour day, they declare, will not last long.

But is that such a bad thing? A good many Western countries have adopted a 40- or 42-hour week, and seem to be doing very well on it. It is possible, after all, to keep production rising by constant investment in further mechanization. That works all right if there is a pool of under-employed labour in the country, as apparently exists in the Soviet Union (which has enacted a 35-hour week in some industries according to the report). But if labour is scarce the short working week can create manpower problems. Western Europe has to import migrant workers from less developed countries.

Labour-saving devices in fact set in motion a chain reaction, which ends up in a demand for more labour after all. It works like this: mechanisation generates higher living standards, which make possible the achievement of more leisure, which creates a need for more personal services. The highly-industrialized Welfare State economises all right in factory hands, but it needs correspondingly more teachers, doctors, nurses, civil servants, not to mention shop assistants, postmen, waiters, dressmakers, interior decorators and pop singers. These jobs cannot be mechanized. That is why Mr. Barzilai noted that reducing the working week is difficult in a time of inflation, when labour is short, because it aggravates the shortage.

AWARE OF THIS, the Government takes a very cautious stand. Yedidia Aharonson, of the Labour Ministry, is in charge of applying Israel's labour laws. He recalls that an amendment was passed to the Hours of Work Law during the economic recession in 1966, when unemployment was high. It allowed plants to lengthen the working day, in order to introduce a five-day week. But as full employment returned, and later became over-employment, the amendment was not renewed.

The Alignment decided a fortnight ago that it will, all the same, re-examine possibilities of reducing the working week. Yet so far, the Government has been playing it cool. Permission has to be sought, not to shorten the working week (that is perfectly legal), but to lengthen the working day.

"And when we do give permission," said Mr. Aharonson, "we cancel any permit the firm may have allowing them to do maintenance or repair work on Saturdays. If they have a spare week-day, why desecrate the Sabbath? Also," he added, "we don't authorize overtime." This is the most revealing point of all. It shows where the Government's real suspicions lie. If the workers want to work less, that will increase labour costs, but at least it will improve their personal well-being. The suspicion is that they are not seeking more spare time at all. They want to go on working as before, with one difference. Any hours off will be sold back to the firm as overtime, thus gaining them a pay supplement and a tax benefit. Costs will therefore go up as before, but the social benefit of extra leisure for the working man. Employers share this scepti-

cism about the workers' motive. Says Avraham ("Booma") Shavit of the Manufacturers Association: "The five-day week will come to Israel, that is sure. But not now — not the real five-day week. The Israeli worker doesn't want it."

"He wants money, not leisure. The real five-day week will come when he genuinely means to down tools for two whole days. That is not his intention at present. If he has a couple of hours free, he doesn't take his kid to the park. He seeks a 'moonlighting' job to earn more income."

Israel's living standards are not yet high enough to put the working man in the leisure-seeking class. There are too many things he still lacks — a flat with central heating, a dish-washer, a car. Mr. Shavit goes on: "He'll ask for a five-day week all right, but only to get the Sabbath rate on Fridays too. I can't at the moment put together a second (evening) shift in my factory, let alone a night shift, for lack of staff. They know the situation. Once they get a five-day week, they'll volunteer to work on Fridays as before, for double pay. And because I can't afford to let my boilers go out on Fridays, I'll sign on the dotted line."

YORAM BARZILAI dismisses these conjectures as speculation. The problem has not arisen in the companies that have already introduced the new system. At any rate, he believes that individual workplaces should be free to make their own arrangement. The law requiring the Labour Minister's permission in each and every case ought to be repealed. Anything agreed by management and the works committee on re-phasing or shortening the working week must be permitted automatically. Rivka Bar-Yosef likewise looks beyond the machinations of shop-floor bargaining, and examines the shorter week as an exciting step in human progress. The change must be carefully planned beforehand, otherwise it could be spoilt. And not only by workers wanting to "sell back" their new-gained leisure.

Public facilities that operate round the clock will need to think up a way of revising their work schedules. Other, less essential services will not be able to duck the problem by closing down on Fridays. The whole point of the extra day off is that shops, buses, banks, petrol stations and places of entertainment shall stay open on that day too. So they must work out how to operate a six-day service with a five-day staff.

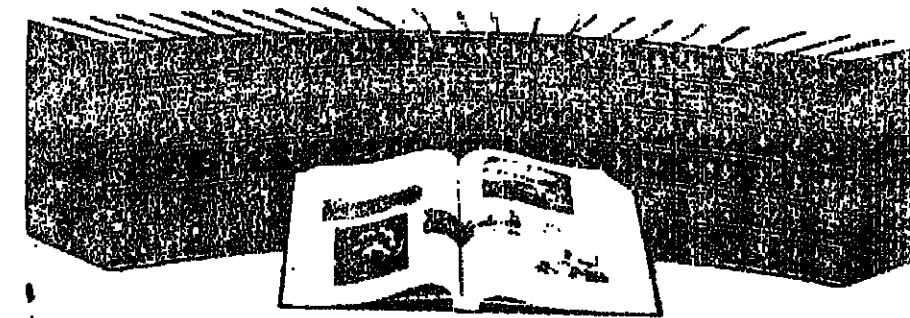
Then there is a new supply-and-demand equation. More leisure means a bigger market for time-filling activities. Much of this would have to be provided by the public authorities. Israel needs more parks, easily accessible inside the cities, with cafes and concerts and Punch-and-Judy shows, like the Tivoli in Copenhagen. The television should perhaps have an all-day programme on Fridays. Maybe there should by now be a Ministry of Leisure, Dr. Bar-Yosef suggests.

All this is complicated. It might be better, she hints, to start at the shallow end, by having (for example) an extra day off once a fortnight at first, instead of once a week. After all — the thought obtrudes — Israelis have already more national and religious holidays than the Western countries with whom they are competing. And there are all those days of *midim*, army reserve service. They may not be a holiday (though they make a change), but they are certainly a heavy cost to a deficit-ridden economy.

Mr. Shavit may perhaps be allowed the last word on this sober aspect of the topic. Reacting to the request for time off on the Histadrut's election day, he booms: "As a country plunged up to the neck in debt, it should be dawning on us by now that we shall have to live on work — we can't live on festivals."

Orders now accepted
for the new 1973 edition
of the

ENCYCLOPAEDIA BRITANNICA



World's most comprehensive, authoritative, up-to-date encyclopaedia

24 handsome volumes — 23,555 pages

10,330 contributors — 34,006 articles

22,947 illustrations (3,859 in full colour)

404,000 cross-references in giant index

FREE GIFTS FOR NEW SUBSCRIBERS:

Webster's Third New International Dictionary

plus Great Britannica Atlas or

Children's Britannica in 20 volumes or

Britannica Encyclopaedia of Art in 5 volumes

Subscribers are entitled to purchase the well-known Britannica Yearbooks at half-price as well as address 100 queries to the Britannica Library Research Service.

Especially favourable terms to holders of academic degrees, teachers and students as well as libraries at schools, institutions and kibbutzim.

Professional people! Avail yourselves of the recently increased book allowance to purchase the Encyclopaedia Britannica.

Sole distributors in Israel:
MA'ARIV READERS' CLUB, LTD.,
24 Rehov Levontin, Tel. 612948, Tel Aviv.

Fill in, cut out and mail immediately

Messrs. Ma'ariv Readers' Club, Ltd.

24 Rehov Levontin, Tel Aviv

Gentlemen: Please let me have — free of charge and without any obligation — your illustrated brochure describing the Encyclopaedia Britannica.

Name _____

Address _____

Tel. No. _____

Signature _____

Yoram Barzilai, cautiously optimistic.

Avraham Shavit: an excuse for more overtime.

(Below, left) Rivka Bar-Yosef. (Below, right) Yedidia Aharonson.



Handwritten signature and date: 9/5/73

ALFA ROMEO Presents :

Alfasud



a 4-door Saloon with the looks of a Coupé, elegant and sporting, combining ultimate driving comfort with the zenith of technical perfection and safety devices.

A powerful car with a top speed of over 150 kph, the ALFASUD reaches 100 kph within a mere 13.5 seconds. Its well-balanced 1186 cc engine ensures a highly pleasing ride, silent and without vibration, with the added advantage of fuel economy low maintenance and running cost.

The driver enjoys a total

1974 MODELS IL 31,500

Alfa Romeo

Rafat: 93 Rehov Ha'Atzmaut, Tel. 654051, Tel Aviv: Beit Nader, Tel. 623451 Jerusalem: Tip-Top, 3 Rehov Shmua'el, Tel. 232391. Nazareth: Musallam, 100m Nazareth-Dalila Rd., Kfar Mahoreh Junction, Tel. 065-64031.

visibility angle of 302 degrees and reaches all electrical controls without taking his hands off the adjustable steering wheel. The 4-gear frontdrive makes for perfect road-holding stability and safe cornering even at high speeds. Additional features include four power disc brakes of dual circuit design, radial tyres, a fully controllable airflow and heating system and a rear window demisting

unit, as well as a safety device for children, preventing the opening of the rear doors from the inside, separate folding-back frontseats and a spacious luggage compartment.

ALL IN ALL THE ALFASUD IS A WELL-PLANNED CAR, GOOD LOOKING AND SMOOTH RUNNING — IN A CLASS BY ITSELF.

You are welcome to visit our showrooms.

HERSCHEL BERNARDI can't get over it. After many years in New York's famed Yiddish Theatre, his name was virtually unknown to the Israeli public. At last, after only two seasons in a near-to-two-week television comedy series about a Greek-American factory hand who fulfills the American dream by switching from the blue collar to the white, he is universally identified as none other than Arnie.

Now on a working holiday here, Herschel Bernardi has no more an identity of his own than did Roger Moore, when he came here in 1971 to discover that in this part of the world he was exclusively the Simon Templar of the already long-discontinued series, "The Saint."

Herschel Bernardi takes it all with a pinch of salt. "It's ironic," he muses when I met him last week at the Dan Hotel in Tel Aviv. "I was born into the Yiddish theatre. My mother used to nurse me backstage. At the age of six months, I made my debut on stage in her arms and for the next 30 years I performed in the Yiddish theatre."

"I spoke Yiddish before I knew any English. Even when I switched to the English stage, I started with Jewish roles playing in the off-Broadway 'World of Shalom Aleichem' and just recently I finished a long run as Tevye in 'Fiddler on the Roof.' To think that after all this, the Israeli public should get to know me through a role I played as a Greek!"

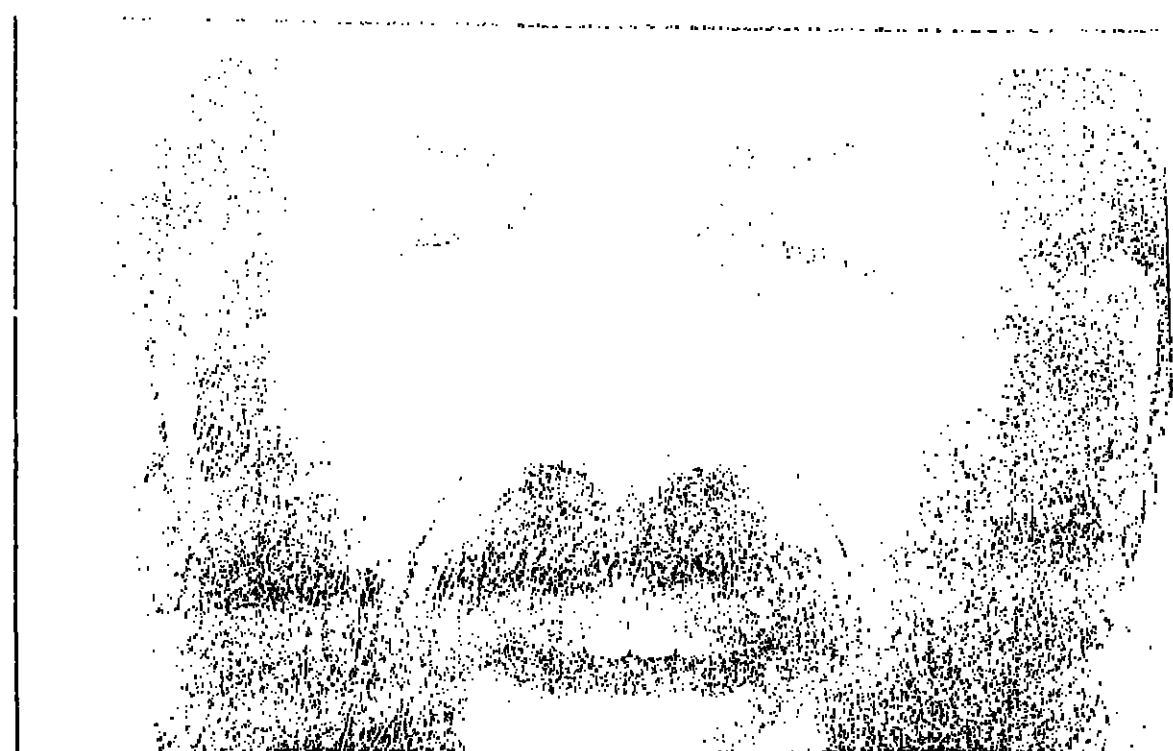
He figures that it is all because "the Jewish stuff I did never crossed the ocean. No one here had any knowledge of me."

Mr. Bernardi, who in real life seems taller and bigger than did Arnie when facing his childish-Waspish boss on the screen, came here fresh from a tour of Dallas and St. Louis in "Fiddler." He was quite happy with it, because he loves the role he played, because it gave him a chance to exercise his vocal cords after four years off the live stage, and because he had to grow a beard.

"I was too lazy to shave it and now I am very happy about it," he explained, with the chuckle familiar to anyone who remembers Arnie. "If not for the beard I'd be too easily recognized here. Even with this camouflage, people still stop when I walk by, study me for a minute, and then I hear them whispering: 'Arnie.' He laughs playfully as he imitates the guffawing sabra "r."

The star of "Arnie" is altogether amazed at the success of that show here.

"I guess they took the series



ARNIE IN ISRAEL

His real name is Herschel Bernardi, he is a veteran of the Yiddish stage, and his latest part was that of Tevye the Milkman. But there's no business like show business, so to most Israelis he is still the Greek hero of an American TV series entitled "Arnie." He is here now playing the Prophet Elijah, and SARAH HONIG had an appointment with him this week.

just because it was about the cheapest thing they could get. It only ran for two years in the United States, so it didn't have any great re-run value there, and could therefore be gotten for a relatively small fee. Otherwise, why not get something like "The Lucy Show" (starring veteran comedienne Lucille Ball) which is an absolute riot?" he asks.

THIS IS Herschel Bernardi's first visit to Israel, and he has Danny Kaye to thank for it. Danny was originally to have starred in a show about the Prophet Elijah, featured as part of the Israel Festival. It consisted of songs and sketches, some in Hebrew, others in Yiddish and Ladino, based on Jewish folklore from all over the world: Danny Kaye was to have starred in the Yiddish parts, but could not keep the date. When the disappointed organizers of the show asked him to recommend

someone else he immediately mentioned Herschel Bernardi. "Would you believe it? The producers' first reaction was: 'What? Arnie speaks Yiddish?' They were shocked and surprised."

Now, no one can understand how a person as thoroughly Jewish as he has never been to Israel before.

"Everyone asks if I am not ashamed of myself, and I am that I am. The fact is that I have always been so busy that I just never got around to it."

Three performances of "Elijah" were scheduled. When I met Mr. Bernardi it was already after the Tel Aviv debut, and he was thrilled.

"I am typically Jewish in that I expect the worst and am pleasantly surprised when it doesn't come out as badly as I had predicted. We had mostly rehearsed the items separately and I didn't

think the show was such a great idea. I thought it was weird. I couldn't conceive of the totality of it with each part of the Jewish people contributing something to the image of Elijah. It came out beautifully. We were just nobled. The audience was wonderful. They were special and devoted, like the people I remember from the Yiddish theatre, although here not every one understood my Yiddish."

PART OF THE month he is staying in Israel will be spent filming a TV special for American audiences about Jacob and Esau. He will play Laban. And while I was talking to him he was arranging a television appearance here with Ehud Manor. He will be on our screens in a few weeks' time as himself rather than as Arnie, and the songs he and Ehud have chosen are distinctly Jewish. Some of the musical arrangements were

back at the Bernardi farm, near the Yosemite National Park in California, and he telephoned there to have them sent to him. All this might not leave too much time for touring, but Mr. Bernardi has managed to discover that he likes Jaffa and dislikes Tel Aviv. The latter, he feels is too grey and architecturally uniform — "almost a parody of a city."

Herschel Bernardi would like to play a Jewish role in an American TV series. He feels that with television's present ethnic emphasis there is no reason for there not being a good Jewish series, but he has strong feelings about the Jewish image it should project. He told me that he has just recently turned down an offer to play a rabbi-detective in a comedy series now being considered in Hollywood.

"It was too self-conscious. I am tired of the Mickey Katz-geilte fish-heering jokes. This image of the Jew has never been true. I didn't want to play the man pampered and fed by his mother. It's all phoney."

AT PRESENT, he says, "producers — and most of them are Jewish — are just unable to produce any other picture of a Jew for television. In part it is because they work in the Diaspora and are afraid of their audiences and of anti-Semitism. They still have to go to the gym for loans and they are afraid that audiences may not buy an honest portrayal of a Jew. They forget that 'Fiddler' was a good example of how the world could care about a Jew. I am not suggesting a 'Fiddler' series, because Tevye's thinking is outdated. What I am saying is that they should have someone proud of himself and of his own identity, and it would work."

He feels that a good idea would be to pattern the hero on the Hurry Golden type — "as he once was — a philosophical newspaper editor who fought injustice in his time. That's the role I'd like to play."

Meanwhile he plans to go back to his California home from which he often commutes by plane to Hollywood. "I'm lucky I can afford to live out there. I've learned that time is more valuable than money."

"I found that all the money, stardom and fame, all the things I thought I wanted, aren't really all that important," he explains occasionally throwing in a word of Yiddish and even a phrase of Hebrew that he has managed to pick up here.

"There is so much more in here than I am capable of giving," he says, pointing to his heart.



Handwritten signature or mark in the bottom right corner.

Roc-lon

AMERICA'S BEST SELLING
DRAPERY & INSULATED
"Rain-No-Stain"
LINING MATERIALS



now also in Israel

SEE THE FABULOUS RANGE OF Roc-lon EXCLUSIVE—
Sheers, Casements, Solids, Self Lined Antique Satins,
Sunlight Resistant Fabrics, Blackout Fabrics and Linings,
AT THE FOLLOWING ADDRESSES
AND AT ALL AUTHORISED Roc-lon DEALERS

LOOK FOR THE AUTHORISED Roc-lon DEALER SIGN IN THE WINDOW

TEL AVIV:
M. ZAGIEL & SONS LTD., RECHOV HERZL 46,
RECHOV GUR 1.
NUSSBAUM, RECHOV LEVONTIN 3.
SARTANI & NESTEL LTD., RECHOV PINSKER 2.
BAD. RAHIT, RECHOV GRUZENBERG 28.
DECOR, RECHOV DIZENGOFF 126.
GOLDBERG, RECHOV BEN YEHUDA 78.

HAIFA:
DOBRIN, RECHOV HAIM 4.

JERUSALEM:
ZARZEWSKI, RECHOV KING GEORGE 10.

RAMAT GAN:
RACK, RECHOV HERZL 54.
GIVATAYIM:
DECORLI, RECHOV KATZNELSON 119.
NETANYA:
ARIE NAEH, RECHOV HERZL 38.
HADARA:
NEGBI TEXTILES, PELTRIN BOULEVARD.
BEER SHEVA:
TEXTILE RAYNES, KEREN KAYEMET 51.
ASHDOD:
EXCLUSIVE DECORATOR, RECHOV ROGOSIN 30.

TRADE ENQUIRIES ONLY AT: — ROCKLAND INDUSTRIES ISRAEL LTD. TEL AVIV, 15 ROTHSCCHILD BOULEVARD, TEL: 53108

THERE'S A GLORIOUS WORLD OF Roc-lon FABRICS AWAITING YOU

INVITATION TO THE TRADE

YOU TOO CAN BECOME AN
AUTHORISED ROC-LON DEALER —
JUST CALL 53108 TEL AVIV
OR POST THIS COUPON
WITH YOUR COMPANY CARD

- ☐ I WOULD LIKE INFORMATION
ON BECOMING A ROC-LON
DEALER
☐ I WOULD LIKE A FULLY
ILLUSTRATED CATALOGUE

THE MINISTER'S LIMOUSINE
stopped in mid-journey. Gaby
switched off the engine and said
over his shoulder:

"Sorry, sir, you heard the
radio."
Meaning the nine-o'clock news,
which had just announced that
the National Drivers' Union had
decided to go on strike at once
for linkage to the chemical en-
gineers. Gaby got out of the car
and went to the Union for in-
spiration and guidelines, and the
Minister was stuck in the middle
of a busy street.

The Minister didn't know how
to drive a car — he'd always
been baffled by things that had
buttons and went rat-tat-tat. The
only time he'd driven anything
had been 40 years back at a Fun
Fair, but that had been a two-
seater and the Minister himself
had still been young and
ambitious, a qualified surveyor's
rod-holder by profession. Even-
tually he'd joined the Movement,
and had never been without some
Gaby or other since.

"No, got to order a helicopter,"
was the only rational thought
that occurred to him. He was
due at a Cabinet meeting about
the cement crisis at eleven.

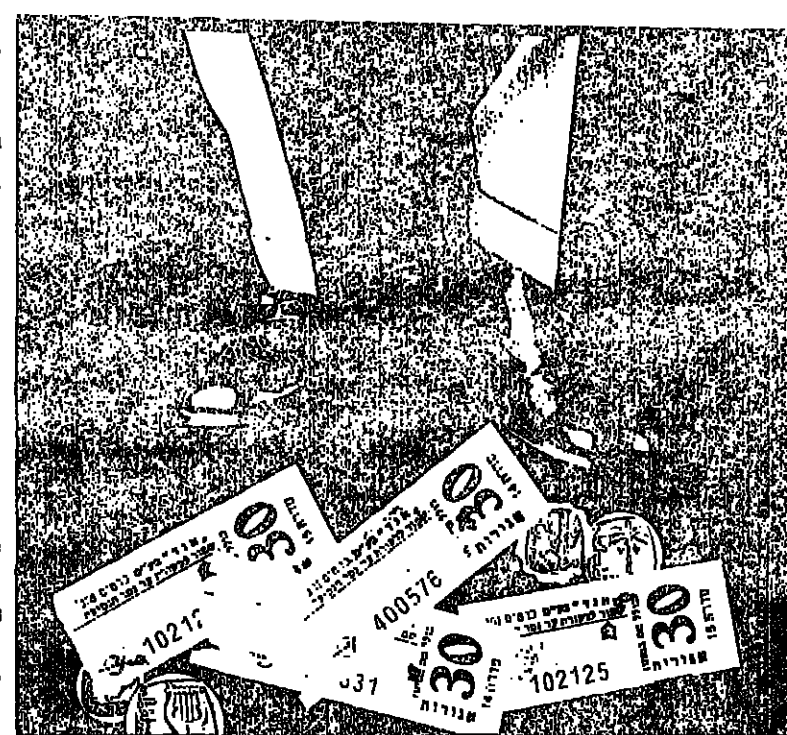
The Minister watched the
people passing by, and a curious
sense of adventure gripped him:
he was in the street. He was a
stranger in the country: he him-
self saw nothing but familiar
faces at the office every day. Strangers
tended to come in de-
legations or en masse, like on
Independence Day or at Copper
Finals or whatever they're called,
footing ball or something...

The Minister walked along the
pavement all by himself. After a
while he gained confidence,
and vaguely aware that he'd done this
one before. Sure, he knew, in
case before. When a lorry had smashed
into his car and he'd walked
home on foot all the way
across town!

The Minister glanced down and
there, beyond the curve of his
belly, were his own feet moving
rhythmically under him, clip-clop,
clip-clop, left-right: his feet! He
knew how to walk in the street!
A good feeling. Only the shoes
look unfamiliar. How did he come
by them? He never bought him-
self any shoes, did he? He's
never bought himself anything,
come to think of it, so where

Ephraim Kishon

The Adventure



have those shoes come from?

The Minister stops in front of
the window of a shoe-store and
gazes. A phenomenon, no doubt
about it. Shoes, men's and
women's together, laid out in
pairs, a kind of standing arrange-
ment. On the spur of the moment,
the Minister enters the shop: a
bigish room with high shelves
all round and chairs in the
middle. Lots of shoes, like at a
fair. The Minister shakes the
hand of the man by the door and
asks:

"What's the export rate?"

"Don't ask me," says the man,
"I'm looking for suede with rub-
ber soles myself."

The Minister inspects the pre-
mises: does everybody just take
shoes, or do they have waiters?
A doctor in a white coat comes

over and asks what he can do
for him.

"Send me a few samples," says
the Minister benignly.

ONLY OUT IN the street again
does he remember that he hasn't
mentioned who he is. Ought to
appear on television more, muses
the Minister, and scribbles in his
notebook: "Moked, Almog."

It's getting late. Ought to get
in touch with the office, tell 'em
to send transport or something.
H'm, yes, the trouble is he
doesn't know how to get in touch.
It's always his secretary who does
the in-touch-getting for him, and
he's gone off to Haifa to arrange
something, today of all days. The
Minister looks about him: can
all these people in the street be
secretaries, then?

Relief appears in the shape of
a glass cage with, miraculously,
a telephone inside. The Minister
enters, lifts the receiver.

"A line, please!"
Nothing happens; the line's
dead, worse luck. A little boy
motions through the glass that he
must put something in first. Of
course, now he remembers—he's
Chairman of the Knesset Coins
and Medals Committee! The Min-
ister enters the nearest shop and
asks for a token.

"This here's a laundry," some
old man in there tells him, "Go to
the post office."
A confusing world. The Min-
ister looks for a post office. He
spots a red box across the street
and recognizes it at once for
what it is: it's what people put
letters into after having written
them at home.

"Excuse me," he turns to a
lady at the street corner. "On
what colour does one cross?" "On
red," she positively remembers that
his car nearly always crosses
when the light is green, but how
about pedestrians? He's swept
across with the throng on red,
and discovers a little post office
right next to the mailbox. He
turns to the official, who's
rinsing a glass.

"Send off a telegram to pick
me up soonest, please..."
"Tchik, tchik," says the kiosk-
owner. "Got no telegram forms."
The Minister notices the news-
papers strung up outside the
kiosk, but has difficulty reading
them unmarked. He's used to get-
ting them in the morning with fat
frames pencilled round the rele-
vant bits.

"Glass of gazoz?"
The Minister nods — he's
grown thirsty from his sudden
walk. He gulps the red liquid to
the last drop and his spirits rise.

A wonderful adventure, none in
the street, drinking miz. Wait till
he tells them at home. The kiosk-
owner comes running after him.
"Hey, 45 agorot!"
The Minister stares at him,
puzzled, then gets the point and
sticks his hand hesitantly into
his pocket. It's empty of course.
His secretary always does the
paying for him. What's the fel-
low gone off to Haifa for?

"Send a... a bill..."
HE ONLY stops running when
he's out of carashot of the kiosk-
er's ontha. He's still panting when

his glance falls on the tall seat-
a folding of a house under con-
struction. He's only seen corner-
stones before, and is fascinated.
But noisy, though, and what's that
grey stuff they're mixing over
there?

"A git yantef!"
A ragged old man stands be-
fore him with outstretched hand.
Some kind of Bonds, no doubt
— and he refers him to the of-
fice.

Surprise, surprise: a row of
lighted windows with pictures of
half-naked girls behind! The Min-
ister looks up and — yes, he'd
almost guessed right: a cinema!
So that's what one looks like. He
has a real itch to go in and see
a proper movie for once. He
knocks on the iron door and a
woman's head pops out.

"Huh?"
"I want to see a film."

"Not mornings," says the wo-
man, "early show at 4.30."

"In busy in the afternoon."
"So talk to Mr. Weiss."
And she's gone. The Minister
notices a very tall and squeaky
kind of car collecting people at
the curb. A bus! Sure enough,
he remembers, didn't we only last
week raise their subsidy by 15.1
per cent of their bi-annual turn-
over for '71-2? He gets in.

"To Hayarkon Street," he tells
the driver, "No. 71."

"Very funny," says the driver,
"Get off!"
A peculiar world, with peculiar
rules of its own. The Minister
tries to figure out where exactly
he is, but finds it hard without
any landmarks in sight like the
Hilton or the Greek Restaurant.
People continue to stream past him
as if nothing's happened. This,
then, is the Nation, the Masses.
The voters, that is. Funny! The
polls say that every third one of
these strangers is going to vote
for him in October. The Minister
loves them and wishes them well.
He's been a Socialist since youth.

"GOT TWO one-time bonuses
from January 23..."

The driver's back, the strike's
over. Together they enter the
black limousine.

"To the office, Gaby."
The car whizzes off. The Min-
ister returns from the other plu-
net back to the world of every-
day reality.

Translated by Miriam Arad
by arrangement with "Ma'ariv"

ULPAN AKIVA
NETANYA
International Hebrew Study
Centre

MINISTRY OF
EDUCATION AND CULTURE
Adult Hebrew Language
Section

RESIDENTIAL HEBREW ULPAN — 20 WEEKS

Opening: September 9, 1973

FOR TOURISTS, NEW IMMIGRANTS AND ISRAELI RESIDENTS

- ★ Small classes.
 - ★ Intensive teaching — 6 hours daily.
 - ★ Classes for beginners, intermediates and advanced.
 - ★ Cultural and social activities in an Israeli atmosphere
 - ★ Residents of Netanya and vicinity accepted as external students
- Information and Registration:
ULPAN AKIVA, NETANYA, HAVAZELET-HASHARON, ISRAEL

LIGHT UP YOUR HOME
WITH
RAAK
FITTINGS HOLLAND
NEW IMMIGRANTS!
2-3 MONTHS DELIVERY
YOU MUST ORDER NOW!
CONTACT YOUR "DUTY-FREE" AGENT
CONSOLIDATED NEAR EAST Co.
111 REHOV HAVAZELET-HASHARON, TEL AVIV, TEL. 265541

FRIDAY, AUGUST 31, 1973

THE JERUSALEM POST MAGAZINE

Experience the excitement
of living and studying in Israel at
The American College in Jerusalem

A four-year English-language liberal arts college
where "College is more than just a B.A."

Offering degree programmes in the Divisions of:

Humanities and Creative Arts
Social Sciences

- ★ Early Admissions Programme
- ★ Study Year Abroad Programme

The American College in Jerusalem

Kiryat Moshe
Jerusalem, Israel
02-525997

Corresponding Office:
888 Seventh Ave.
New York, N.Y. 100019, U.S.A.



ACCREDITATION: Correspondent Status, Middle States Association
LICENSURE: Board of Higher Education, Washington, D.C.

The Jewish commitment

The eleventh 'American-Israel Dialogue' which took place at Jerusalem's Van Leer Foundation last month was devoted to the theme of 'Jewishness and the Creative Process.' Such an elusive subject is hard to discuss freely in a forum presided over by executives of the American Jewish Congress which sponsors these dialogues and bugged by tape recorders which were enlisted to preserve every word for posterity. But there were moments during the three-day Dialogue when light seemed to break into the windowless conference room where the sessions were held, reports SIDRA EZRAHI, who teaches American Jewish literature at the Hebrew University.



Rabbi Arthur Hertzberg

THE PARTICIPANTS in this year's Dialogue, American and Israeli novelists, poets and critics — with a token representation from the plastic and musical arts — seemed almost intimidated by the subject ("What is 'Jewishness'?" the Israelis kept asking).

It was in these outbursts of impatience, in the struggle against the formal issues and procedures which threatened constantly to stifle spontaneity, that the differences between Israeli and American Jews — or between the ideologically committed on both sides of the ocean and the artists who remain tenacious and faithful to their own muse — were dramatized. When critic Bat-sheva Sheriff turned to the Americans and said, her voice trembling with emotion: "How can you be Jews and not live in Israel?"; when theatre director Yosef Milo told that same group in ominous tones that their complacency would ultimately hoist them — "you need an anti-Semitic shock to wake you up" — they were not simply reviving the tired old Zionist line. They were in a fundamental sense denying the truths of consciousness and experience that are the primary forces for the art of the American Jew.

They were joined by a chorus of American rabbis, sincere guardians of Jewish survival in a forum in which traditions were clearly being threatened by the pretensions and iconoclasm of the creative artists. When Rabbi Arthur Hertzberg, historian, Zionist leader and President of the A.J. Congress, announced to the American writers that by writing in English they were "going against the grain" of the language ("there is no way to say 'tzedik' in English"), or when he fulminated against assimilationism ("Western civilization is rotten with anti-Semitism"), he was in fact implying that literature can somehow be legitimated. To defend the English language one need not even go so far as to invoke the prophecies of Cynthia Ozick, who at the 1970 Dialogue predicted that English would in time acquire the liturgical dimensions of a "New Yiddish" and bring about a renaissance in Jewish literature and culture among English-speaking peoples in the Diaspora (her talk was reprinted here on August 17, 1970). It is enough simply to say that neither language nor culture is an elected resource. "Yes, there is anti-Semitism and hatred in the culture in which we live," admitted American novelist Chaim Potok. "But we are alive in this culture."

POTOK HIMSELF seemed to be the only American writer in the Dialogue who is at home in the Orthodox Jewish tradition and who has gone beyond infatuation with "Jewishness" to an attempt to formulate some of the fundamental and perhaps irreconcilable tensions between that tradition and the Western aesthetic values which he would adopt for his art. His formal paper

and his remarks throughout the Dialogue were suffused with that same self-consciousness that one senses, often with irritation, in his novels: a very well-defined perception of his own destiny as a syncretist of two antithetical traditions. But he describes what would seem to be a genuine conflict between the Orthodox Jewish tradition in which life is intrinsically sacred, and the Western literary sensibility to which nothing is so sacred that it cannot be probed and exposed; between a tradition in which story telling is permitted only for the sake of "hidur mitzva" — the celebration or embellishment of Divine precepts — and the secular art of telling stories for their own sake; between a commitment to community and a tradition in which the individual is the ultimate source of meaning. It is a conflict which generates such strange resolutions as the appropriation of the crucifixion in Potok's latest novel ("My Name is Asher Lev") as a symbol of Jewish agony. ("There's no other form available in the artistic tradition to express loss, lonely torment — the Jew has no form for this," Potok insisted.)

Israeli novelist Aharon Megged responded to Potok's impassioned presentation with the impatience of one who suddenly realizes that this is a case of *deja vu*: "How can you say that to be a writer is to be outside Jewish tradition?" he asked. "This is pre-Enlightenment." But whether or not Potok is fighting an anachronistic battle with Jewish and aesthetic traditions, he certainly does not represent the majority of the American writers that by writing in English they were "going against the grain" of the language ("there is no way to say 'tzedik' in English"), or when he fulminated against assimilationism ("Western civilization is rotten with anti-Semitism"), he was in fact implying that literature can somehow be legitimated. To defend the English language one need not even go so far as to invoke the prophecies of Cynthia Ozick, who at the 1970 Dialogue predicted that English would in time acquire the liturgical dimensions of a "New Yiddish" and bring about a renaissance in Jewish literature and culture among English-speaking peoples in the Diaspora (her talk was reprinted here on August 17, 1970). It is enough simply to say that neither language nor culture is an elected resource. "Yes, there is anti-Semitism and hatred in the culture in which we live," admitted American novelist Chaim Potok. "But we are alive in this culture."

FOR MANY of these writers, a commitment to "Jewishness" has come not as an inheritance but as a discovery. Herbert Gold was recognized as an "American" novelist long before his visit to Haiti and the unexpected encounter with Jews in the unexplored territory of Haiti and half-Jews there — the catalyzing experience that is responsible, at least in part, for his affirmation of Jewish origins reflected in his last two books, "Fathers" and "My Last 2,000 Years."

Novelist Robert Kellowitz confessed that his own discovery of modern Jewish history came when he returned from Nazi Germany began to arrive in his native Baltimore. He reversed his course of assimilation: "So I decided to be a writer and write about Jewish people."

The Israeli writer who does not experience the shocks that living in an alien culture produces is released from the kind of tension that has generated so much creativity among Jewish writers in exile. Gershon Shaked, literary critic and Professor of Hebrew Literature at the Hebrew University, suggested that American Jewish writers now find themselves in the same kind of tension between social structures, between Jewish and non-Jewish modes of literature and



Chaim Potok



Amos Oz

A.B. Yehoshua



life, between the holy and the secular, out of which Bialik and Mendele produced the great classics of Hebrew literature. "The richness of the self," he said, "is its being in exile in two cultures, and some of the dullness of contemporary Hebrew literature stems from the fact that we in Israel no longer live in an 'uprooted' state."

Most of the writers who responded to Potok seemed to feel that the problem lay elsewhere. For them Jewish tradition is not an opportunity but a burden. The Hebrew language is so loaded with associations from a homogeneous religious world view that the secular Israeli writer is constantly trying to free himself from the bondage of the past. On the other hand, there is no continuum of literary history on which he might locate himself. "You are first of all Anglo-Saxon writers," bawling themselves on a long literary tradition," Israeli writer A.B. Yehoshua said to the Americans with noticeable envy. "We almost have to start from the beginning. The first novel in Hebrew was written only one hundred years ago."

Nearly everything written since then has been earnestly concerned with nation- and language-building, and the young Israeli writers at the Dialogue found themselves taken to task for their evident lack of concern with these great issues. Dr. Michael Bar-Zohar, journalist-novelist-historian, somewhat less articulate counterpart in Israel of Rabbi Hertzberg in America, accused novelists Yehoshua and Amos Oz of indulging in too much self-doubt and self-criticism, in concentrating on the individual in their fiction and neglecting the collective enterprise.

Prof. Shaked countered by rejecting the premise that the greatness of Hebrew literature must be in the certainty, the strength and single-mindedness of the new breed of Jew that it presents as an antidote to the self-scrutiny, a biguity and marginality of the Jewish stance in Diaspora literature. "It is precisely in our doubts, in our guilt and ambiguity that our greatness must lie," he said.

IT IS NO LIGHT matter to dismiss those Keepers of the Keys in Israel and in America who look to the writer to help bring salvation to two communities in trouble. Megged was not simply being contrary when he stated that he and his contemporaries have been fighting against the assumption that since they are novelists they must also be "prophets or parable-tellers." It is no small task for the young Israeli writer to extricate the individual self from under the weight of the monumental history of Israel that has threatened either to dwarf or to defy him. For the American Jewish — like the American non-Jewish — writer who starts with the exposed self as a given, there has been almost a reverse tendency in recent years to search for a communal bond and cultural identity. But for most of these writers, the search is painfully confined to surfaces, because no matter how earnest the task, the resources at their disposal have been drained by years of estrangement. Ironically, they are still called upon to play a leading role in the transmission and consolidation of Jewish traditions among diffused and culturally impoverished communities.

It appears, then, that even though American and Israeli artists commonly resist the efforts to harness their art to social exigencies, there are few other concerns which they share. At times during the Dialogue it was hard to remember that only one or two generations separate these communities from a common cultural ancestry. The Diaspora remains, for most Israelis, a kind of provisional reality which they have not assimilated as a resource for creative relationship. For many American writers, on the other hand, Israel is a kind of metaphor. American short-story writer Hugh Nissenson emphasized that he feels it his mission to penetrate the recurrent "mystery of the death and rebirth of Israel" (His fiction reflects this sense of his task, even the most fully-flashed characters in his stories seem to be serving a didactic purpose in the clash of attitudes or myths).

In a more humble tone, Sylvia Kaufman — an American poet who is perhaps best known here for her excellent translations of Abba Kovner's poetry — confessed that her own best poems are grounded in the soil of San Francisco, in the experiences and relationships of her everyday life there. The landscape of Jerusalem inspires awe and a sense of history — but "when I write about what I feel when I'm in Jerusalem... I always feel I'm standing outside myself."

PERHAPS THE ONE event that both communities of artists can relate to as a common historical heritage — though the common denominator is precisely that they are equally remote from the actual experience — is the Holocaust. On the last morning of the Dialogue, Prof. Shaked said that the central experience for the Jew in Israel as well as in the Diaspora is the Holocaust. "We are the sons of the same Holocaust," he said, and added that "it is no accident that several of Nissenson's stories, Saul Bellow's 'Victim' and even Amos Oz's most recent novel, 'Laganat Bamiyim, Le-gat Barukh' (The Scourging of the Son of David) share that theme."

Oz himself reinforced this impression when he spoke, very movingly, of that quotient of dread that the Jews in Israel — in spite of presence — share with Jews abroad. He talked about those streets of Tel Aviv which come to dead ends or turn their backs to the sea much as the streets in the west formed a kind of circular fortification against the elements — the forests, the hills, the steppes — beyond the town: "We are afraid and we are the descendants of people who were afraid."

MANY FACES were conspicuous by their absence from this year's Dialogue. Where were the Israeli writers who clearly reflect religious tradition or a commitment to the historical dimensions of contemporary Jewish experience (Haim Be'er or Aharon Appelfeld, for example)? What about the American poets and novelists who write in Hebrew — or in Yiddish? What about the Israeli poets who write in English? What about poetry altogether — hardly given a fair representation in either the Israeli or the American delegation? (As for the American Jewish poets, the Congress' public relations man, when asked, said he wasn't really aware that there were any.)

Perhaps the most significant — and unpredictable — by-product of this Dialogue was in the sly admission on the part of a few of the writers that in the course of three days they had met people who might eventually be incorporated into their fiction. "I am not so preoccupied with 'Judaism,'" A.B. Yehoshua said. "But I care about Jews."

READERS'

LITERARY LETTERS

Solzhenitsyn

To The Jerusalem Post Literary Editor
Sir, — So Mr. Mikhail Grobman got the last word (your issue of August 3). And what a word! It is not an answer at all to the "defenders" of Solzhenitsyn (has he one or two generations as a separate community to be defended?), especially Mikhail Agursky, but only a repetition of absurd statements. Nobody who has read Solzhenitsyn's books objectively could recognize any of his thoughts, opinions or characters from what Mr. Grobman writes.

As to the artistic value of Solzhenitsyn's work — I gladly range myself among the "people of a fairly low cultural level" with whom his books, according to Mr. Grobman, have "a special popularity." Though I would not call it popular, but deep admiration for a true artist.

Mrs. E. TANNEBAUER
Haifa.

A lifelong involvement with Zion

S. Benaron

FROM TIME to time the British throw up "characters," adventurers in the best sense of the word, who combine their adventures with intellectual achievement of high order. Typical of these (if the term may be used for people each one of whom is essentially unique) is Richard Burton of the 19th century, who is best known for his translation of the Arabian Nights but who also penetrated Mecca and Medina in disguise and also wrote some remarkable anthropological studies. Another, of our own day, is Lawrence "of Arabia," pathologically unstable, whose fame still rests largely on his extraordinary capacity for self-advertisement disguised as humility enshrined in his superbly-written "Seven Pillars of Wisdom."

Another of these is Richard Meinerzhagen, who deserves greater recognition, certainly in Israel than he has been accorded. The Shikmona Press (of Haifa) has done us a service in publishing "Pirkei Yoman Mirah Tikhoni" (Chapters from Middle East Diary), translated by Aharon Amir. The volume from which these chapters are extracted is "Middle East Diary 1917-1956" (The Cresset Press, London, 1959), which together with earlier books, "Life of a Boy," 1947; "Kenya Diary 1902-8," 1957; "Army Diary 1899-1926," 1960; "Diary of a Black Sheep," 1964 — the last of which was reviewed here on June 12, 1964 — forms only part of the more than 70 volumes of Meinerzhagen's diary which he began keeping on his sixteenth birthday. (He was born in 1878, when Disraeli was Prime Minister, and died in 1967.)

As these books are difficult to come by in Israel, the reader would do well to get "Duty, Honour, Empire: The Life and Times of Colonel Richard Meinerzhagen," by John Lord (London, Hutchinson, 1971) for the writing of which the author had access to Meinerzhagen's original diaries, papers and letters.

THEIR FAMILY originated in Denmark, then moved to Germany where 400 years ago a direct ancestor of Richard's was Archbishop of Cologne, then to England, where they amassed wealth as merchant bankers, wealth which, wedded to the strong character of his mother's side, probably gave Richard the inner strength to stand against the accepted views of his time and class. On the one hand, Richard, indeed, was a man of his time and class — a soldier in the Regular Army of a Britain at the height of its Imperial power, who fought in its Asian and African wars to maintain and extend that power. At home he was strongly critical of the creeping socialism that would level the classes, to the detriment of the virtues of duty.

On the other hand, this went with an independence of thinking that showed itself very early. When his father finally agreed that he might leave the family business in the City of London to become a soldier he wrote:

"How can I justify my life to the Almighty? If I have frittered away my time trying to make money, whereas if I can say I have done something to benefit humanity, I might get a good mark." Then, his independence of thought intruding, he added:

"But perhaps a soldier's job is war and might not be included in benefiting humanity."

HE WAS then not yet 19. Four years later, writing of the death of the Queen, he says:

"So that ends the Victorian Age of peace, prosperity and contentment... Of one thing I am certain, there will be a great change during the next twenty-five years, possibly due to war with Germany; possibly due to social changes at home."



Richard Meinerzhagen as a British intelligence officer, 1914.

was in which he was excitedly waiting to join were a natural and accepted part of his "peace," but with it he was present of coming change.

AGAIN, AS a young officer in India he saw that the army was no fitter in intelligence service, the training of staff officers and administrative organization than it had been in the Crimean War, and: "If we have to fight the Boers in South Africa, if the rest of our army is anything like this battalion, we shall suffer disaster after disaster."

A further example of Richard's prescience: engaged in pacifying the tribes in Kenya he noted:

"The Kikuyu are ripe for trouble, and when they get educated and a machine men are replaced by political agitators there will be a general rising."

He foresaw events 50 years ahead. And he was even further before his own time when, early in 1914, when the looming enemy was Germany and he was on an intelligence tour of Mesopotamia, he concluded that the threat there was not German, but Russian. He foresaw Russian ports not only on the Persian Gulf but also on the Mediterranean and the China Sea — though, of course, he could not predict the indirect means that would be attempted to attain these.

There is no space here to describe Meinerzhagen's physical bravery, his dare-devilry in action. It matched his moral strength. He was no respecter of individuals, however high placed. One example, a hilarious one: In 1924, after his retirement, when he was in Berlin at an ornithological museum (his fame as a "Birds of Arabia" is still standard) he secured an interview with Hitler,

whose character and ambitions he did not yet understand. The Führer greeted him with a "Heil Hitler!" and then said: "The man should have himself, Richard replied with a hearty 'Heil Meinerzhagen!'"

It is Meinerzhagen as Zionist that interests us most here. What is remarkable about this is that he knew he was infected with the prevalent prejudices about the Jews. He states this with characteristic candour in a despatch to the Foreign Office when, after World War I, he was Political Officer to Allenby in the Middle East. (He was in an awkward situation since he had to advise Allenby on political matters affecting the region, including Eretz Yisrael, and at the same time to maintain direct correspondence with London to ensure that its policy was carried out.) On September 28, 1919 he begins his report:

"I wish to make my own position vis-a-vis Zionism very clear. My inclination towards Jews is general is governed by an anti-Semitic instinct which is invariably modified by personal contact."

HE THEN goes on to give the reasons for being fascinated by the idea of Zionism: the unsatisfactory state of the Jews in the world, the sentimental attraction of re-establishing a people after banishment of 2,000 years, the conviction that the Jews could give to Eretz Yisrael the industrial development it needed; the strategic value to the British Empire of a strong, healthy and contented Eretz Yisrael under British guidance. And, again candidly, he says: "I did not therefore approach Zionism in Palestine with an open mind, but as one strongly pre-occupied in its favour."

A later despatch brought about his dismissal. In it he detailed the events that led to the bloody anti-

Jewish riots in Jerusalem in the Passover 1920 period, and gave evidence of the complicity of British officials in the Palestine Administration. The report was so explosive that it was not published by the Foreign Office. The Prime Minister, Lloyd George, and the Foreign Minister, Lord Curzon, wrote personal letters of congratulation to Meinerzhagen, but Allenby threatened to resign if one of his staff could be allowed to criticize his administration. Meinerzhagen, of course, had to go. But he fired off a final volley in cables to Lloyd George and Curzon recommending replacement of the military administration with a civil one.

OF TOPICAL interest to us is Meinerzhagen's reiterated views of Sinai. He pointed out that prior to 1906 the Turkish-Egyptian frontier ran from Rafah to the neighbourhood of Suez. The whole of eastern and southern Sinai was part of the Hedjaz province of the Ottoman Empire. In 1906 Egypt was granted administrative rights in Sinai up to a line from Rafah to the head of the Gulf of Akaba. Turkey expressly retaining the right of sovereignty. The British had conquered Turkish Sinai, which therefore, by right of conquest, was at Britain's disposal and therefore should have been included within the boundaries of Mandatory Palestine.

Meinerzhagen's interest in the return of the Jews to Eretz Yisrael began when he was a child. His mother used to relate how her grandfather was so keenly interested in the return of the Jews to their old home that she collected a handful of Jews in England, bought a white donkey and started off for the Holy Land. She got as far as Calais, but her following had deserted and her husband had to bring her back, donkey and all.

His next contact with Jews was in 1903, when he was stationed in Kenya. On October 28 that year he writes in his diary:

"There is a plan afoot to offer the Jews a home on the Usuin Gishu Plateau. I hope they refuse, for it is just asking for trouble. In the first place, the Jews' Home is in Palestine, not in Africa..."

Then, in 1910, he was in the Crimea, partly on a military academic vacation and partly on intelligence, when he witnessed the Odessa pogrom. "I am deeply moved by these terrible deeds and have resolved that whenever I can help the Jews, I shall do so to the best of my ability."

HIS INVOLVEMENT with Zionism finally clinched in 1917, when he was at G.H.Q. in Cairo in charge of field intelligence. He writes:

"Now, for the first time in my life, I found myself in close working association with Jews and soon recognized their intelligence and valour. I employed some fifteen Jewish refugees from Palestine. They worked as a team, the leader being Aaron Aaronsohn. This remarkable man was the most daring and unassuming agent... I am not at liberty to divulge many of his exploits as it would publicize methods better kept secret."

Meinerzhagen's devotion to Zionism remained steadfast and outspoken throughout the rest of his long life. And his opinion of his colleagues, military and civilian (most of them, they say) whom he accused of betraying both Britain and the Jews, are still worth reading. He was frank even with Allenby about his policy in Eretz Yisrael though he idolized him as a soldier. His other hero was Chaim Weizmann, of whom he saw much in Jerusalem, in London and at the Versailles peace conference where he was a member of the British delegation. On Weizmann's death he wrote:

"He alone, among men, possessed the greatness to fulfil God's Promise to lead the Jews back to Palestine... and this alone is perhaps one of the greatest achievements in history since the days of Christ."

The moral of the story

THE EXEMPLA OF THE RABBIS by Moses Gaster. Foreword by William G. Braude. New York, Ktav. 524 + lxvi pp. \$12.50.

Geoffrey Wigoder

THE JEWS are great story-tellers and have produced a rich narrative literature. This can be seen already in the Bible and is to the fore in the Aggadic sections of the Talmud and in the Midrash. It is apparent in our own day in the story-telling tradition and abilities of the East European Jew (especially in Yiddish) and in the Sephardi and Oriental Jew. Presumably, the ancient Jew often told stories for their own sake but the only ones thought worth preserving were those which pointed a moral.

An exemplum or *maḥal* is an anecdote or short narrative used to point a moral. In a Jewish context it often leads up to an ingenious interpretation of a Biblical verse. As Rabbi Braude points out in his introduction to this book, in a work such as the 13th-century "Yalkut" the exemplum is an element in the sequential exposition of the Bible. In the well known 15th-century "Eyn Ya'akov," it is an integral part of Talmudic Aggada. The manuscript published by Gaster as "The Exemplum of the Rabbis" — in Hebrew, "Sefer Hama'asivot" — does not follow Biblical or Talmudical order but develops its own chronology. It contains 450 exemplums, apocryphal and tales, such themes as the insolence of heathen rulers, the advantages of study and piety, God's intervention on behalf of the pious, the punishment of the wicked, the Sages' resistance to all forms of temptation, attempts to win converts, and triumphs of individual Jews and of the Jewish People, with the wisdom of the Jews bringing them to high office and honour. But there are also tales without a specific Jewish coloration and of universal theme.

This work, first published in 1924, contains the complete Hebrew text as well as extensive English summaries. Many of the tales are to be found in the Talmud or Midrash, but the sources of others are not yet discovered. They are important for the folklorist, investigator, and Gaster was well qualified to place them into a universal setting. He suggested that the original home of these stories was Eretz Yisrael and that such collections existing prior to the Talmud served as a source for the redactor of the Talmud. He put the date of the work at the fourth century C.E. Braude notes the hall of criticism directed against Gaster's placing and dating of the work. There is, he concludes, no doubt that Gaster dated the work early, but there is no doubt that — whenever the final collection was made — it incorporated many ancient stories.

Gaster himself writes a useful introduction, bringing his vast knowledge to bear on an analysis of the tales and pointing to their connection with the sermon. The stories themselves are fascinating and throw considerable light on those who told them. And there is always the ingenuity of the Biblical connection. For instance, a universal folkloric motif is error in judgment. In such stories in this collection, the king who errs in judgment is always David and the one who rights the mistake is Solomon. The source given for this is the King's Folktale 7211: "Give the king Thy judgments, O God, but Thy fighting of judgments unto the king's son."

The film, "Jesus Christ Superstar," has aroused debate, rabbis are protesting against the study book "Early Christianity," and Brother Daniel is struggling to be recognized as a member of the Jewish people. How much do you know about the son of the Jewish people who is again arousing strong differences amongst us? If you read Hebrew, read the story

"THE WAY OF JESUS OF NAZARETH"

In the book

"DERAKHIM LASHAMAYIM"

(Ways to Heaven)

By Zalman Oren

Milo Publishers Ltd.

and get to know Jesus in a way that Jews can understand him and accept him as one of the historic heroes of the Jewish people.

If your local bookshop does not carry this book, send a cheque for IL.15.50 to Milo Publishers Ltd., 17 Sderot Ben Zion, Tel Aviv (stating delivery address), and you will receive it at your home.



ISRAELITISCHES WOCHENBLATT REVUE JUIVE

Founded in 1901

CH-5008 Zurich/Switzerland, Florastrasse 14

Published in German and French. This independent Swiss paper will week by week keep you informed about what is happening to Jews all over the world in the fields of religion, politics and culture. Large advertising section for business or personal notices.

Sample copies and cost of advertisements available.

IN HONOUR OF THE 70th ANNIVERSARY OF THE

ISRAEL TEACHERS' UNION,

THE BRITISH COUNCIL

presents

AN EXHIBITION OF BOOKS AND PERIODICALS ON

RECENT DEVELOPMENTS IN EDUCATION

From Monday, Sept. 3 to Sunday, Sept. 9, 1975

At the Teachers' Union, 8 Rehov Ben Saruk, Tel Aviv.

1825:

ATTEMPT TO FOUND A JEWISH COLONY

"ARARAT" IN THE U.S.A.

Mordecai Manuel Noah, American politician, journalist, diplomat, and the most popular American playwright of his day, felt that Jewish persecution would only be ended when the Jews had their homeland. But as Zion was under the Turk and unattainable, he purchased a tract of land on Grand Island in the Niagara River near Buffalo which he envisioned as a Jewish colony. He appealed to Jewish leaders in Europe, and the proposal elicited much discussion. He called the new "home" Ararat, partly in reference to his own name. The foundation stone was laid on Sept. 2, 1825. The attempt was not a success and Noah's pretensions as ruler were ridiculed. Subsequently he turned more strongly to the idea of Palestine as a national home for the Jews.

ENCYCLOPAEDIA JUDAICA, Vol. 12, col. 1199.

If you are interested in additional information about purchasing the Encyclopaedia Judaica as a gift (or for yourself), please mail this coupon.

ENCYCLOPAEDIA JUDAICA

P.O. Box 7146, Jerusalem, Israel

Please have your representative contact me with information about the Encyclopaedia Judaica.

Name _____

Address _____

City _____

Phone _____

ENCYCLOPAEDIA JUDAICA

Three poets and Leonard Cohen



Robert Frost

THE POETRY OF ROBERT FROST edited by Edward Connery Latham. London, Jonathan Cape. 607 pp. £1.95.

ROBERT FROST introduced by C. Day Lewis. Penguin, 260 pp. 40p.

NERUDA AND VALLEJO edited by Robert Bly. Boston, Beacon Press. 269 pp. 9.95 Hardcover, \$2.95 Paperback.

THE ENERGY OF SLAVES by Leonard Cohen. London, Jonathan Cape. 127 pp. 86p.

Matthew Nesvicky

NOW, 10 YEARS after Robert Frost's death, two British publishers have brought out retrospective paperback editions of Robert Frost's life's work. Both volumes can be recommended, though they differ considerably by design.

The Penguin people claim that their "Robert Frost" is "selected by himself." The Cape edition purports to contain "those poems which, on documentary and other evidence, it is believed Robert Frost would have chosen to represent his poetic achievement had he lived to supervise a comprehensive edition of his work." Well, metaphysical speculations aside, the result is that Cape gives us a few dozen verses which Penguin suggests Frost himself would have omitted.

If we can trust Penguin's word, then we can say that Frost was a judicious. These extra poems which make Cape the latter and more expensive book range from the dog-

gerel of "A Patch of Old Snow," which is about as permanent as its subject matter, to the just-omitted sonnet called "Meeting and Passing," to narrative poems so cleverly cast as prose that the poetry never shows through.

For the fact is that for all of his richness and invention and virtuosity and technical skill, so much Frost all at once is likely to create a chill. Nothing can take away from the brilliance of "Birches" or "The Silken Tent" or a host of other Frost immortals. But packaging them with all the highs and lows of the man's career hardly makes a fitting showcase for these crown jewels.

None the less, for those who like to have a complete post in their back pocket, we have these two volumes. The Cape edition features very large and attractive type. It spares us an introduction to a poet who doesn't need one, but includes over 60 pages of many notes concerning such matters as commas and colons, of interest only to doctoral candidates and other mentally diseased folk.

The Penguin offers a very brief and rather touching tribute by C. Day Lewis, but the kind of typography that would delight those microcephalics who go about attaching proceedings of the World Court on the heads of pins.

But both collections ultimately have Frost going for them, and that's what makes either worth having.

Peru's Cesar Vallejo. Neruda already has made some impact in the northern regions, Vallejo somewhat less so. Along with Borges and one or two others, they have been slowly wearing down the Gringo prejudice that holds that nothing good but bananas can come out of the banana republics.

Neruda is that rare creature, a political poet whose art sails above mere politics. His famous "United Fruit Company," "The Dictators," and "Hunger in the South," for example, are elegant reminders that poets are indeed, as Shelley told us, the true legislators of the world.

"I see the sobbing in the coal at Lota and the wrinkled shadow of the beaten-down Chilean/pink away at the bitter vein in the ore, die/ live, be born in the petrified cinder." As long as human beings write lines like these, the overstuffed bellies of the world can never sleep easily.

But Neruda is not just a polemicist with a hammer and sickle to grind. Lord bless him, he's also a love poet, a celebrator of cities and nature, a man who has fun. If you don't know his "Sexual Water" or his crazy "Ode to My Socks," then drop this and hustle on down to your bookseller.

Vallejo is well worth the hustling, too. He may lack the range of his Chilean compatriot, but he clearly matches him in poetic intensity. His work shows the full effect of the French Symbolists, whose air he breathed for the greater part of his brief mature years (he died at age 46 in 1938). He is the kind of poet who simply won't quit our minds, the kind who dares to throw our nightmares back at us. And he's the kind of talent who speaks so clearly that he can make us believe that people must care about people.

"They all know that I'm alive, / that I chew my food... and they don't know why harsh winds whistle in my poems... On the day I was born/God was sick/ gravely."

Spanish and English versions of each poem face each other on opposite pages. Translations were artfully carried out by Bly, John Koenig and James Wright. Revealing critical matter is also included in this important book.

PUSHING FURTHER north to Canada, we find that Leonard Cohen has a new collection out. Quite simply, in such company as Frost, Neruda and Vallejo, Leonard is a lightweight. Much of his new verse — though not all of it — has a hasty, careless cast about it. This age of the throwaway poem: we now have the throwaway poem: if he can toss them off like that, why, so can we. Consider if you can, "Morocco," here given complete:

"I bought a man his dinner/He did not wish to look in my eyes/He ate in peace."

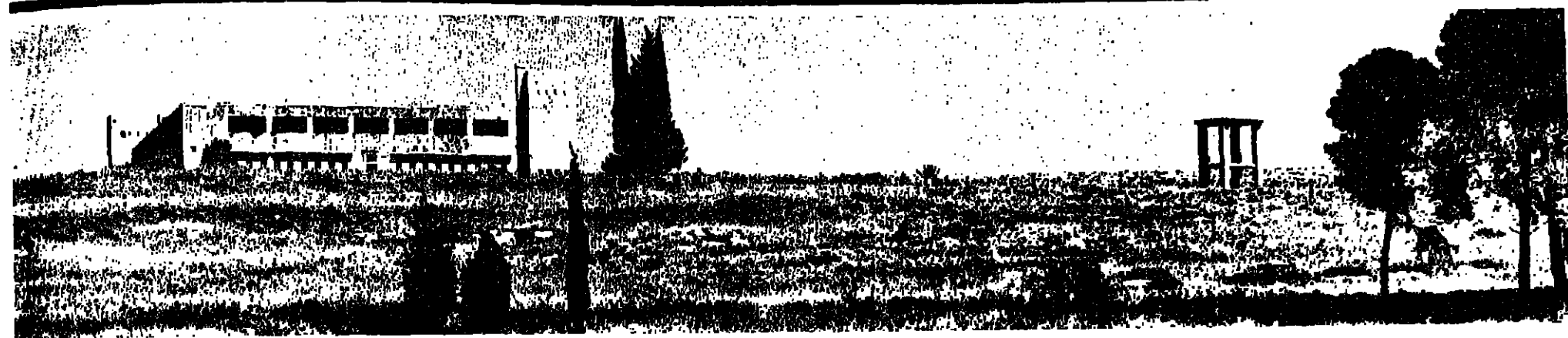
The meaning is matched by the poetica: a draw at zero-zero.

Often the response he evokes in the reader is simply embarrassment. Here, in toto:

"I make this song for thee/ Lord of the world/Who has everything in the world/except the song."

Precious? Gracious! Occasionally he's witty, occasionally he shows insight. But too often, for stretches of thirty tones away at a crack, he has nothing to say and no style for saying it.

Moaning over lost loves, mild calls to revolution, lots of blather about freedom, cheap shocks with surprise references to violence — well, one wouldn't care, except that Cohen has proved himself a skilled novelist ("The Favorite Game," "Beautiful Losers") and a much better poet than this volume would ever suggest. A sore disappointment: if he gets his head, nay, his heart together, we'll see better from him in the future.

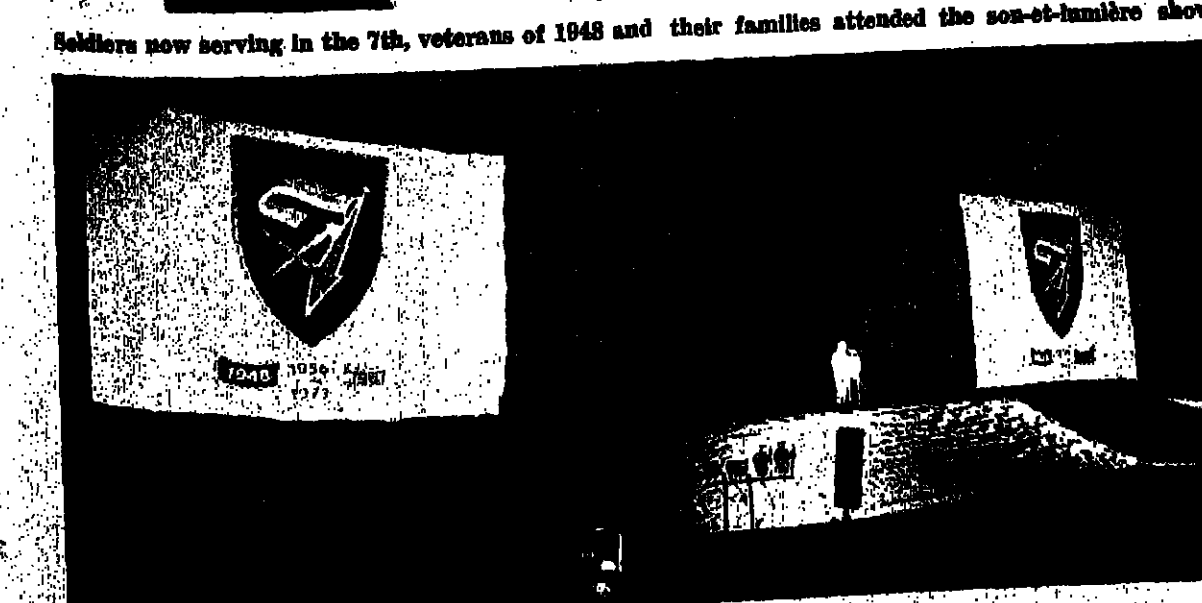


Old soldiers of the 7th Brigade meet again

Not many famous army units could have had as inauspicious a beginning as the two bloody reverses the 7th Brigade suffered at Latrun (above) during the War of Independence. But not many units went on to greater glory. This week, 7th Brigade veterans, including the Chief of Staff, Rav-Aluf David Elazar, went back to Latrun to mark 25 years of the Brigade. Photographs by Shalom Bar-Tal.



(Above and below) Remembering those who fell before Latrun.



Soldiers now serving in the 7th, veterans of 1948 and their families attended the son-et-lumiere show.



PAGE NINETEEN

HERZLIYA: A TALE OF TWO CITIES



Has the best been made of the exceptional possibilities of the "rich" and "poor" halves of Herzliya? That is one of the questions investigated by CATHERINE ROSENHEIMER in her report on Tel Aviv's municipal neighbour and in part a posh dormitory town to the north. Photo graphs by Israel Sun.

"A DIVIDED CITY? Certainly not!" retorts Herzliya mayor Yosef Nevo at even a suggestion of a barrier between the "luxury" villa and resort area of Herzliya Pituah and the urban section of East Herzliya.

"Two towns? I'll say not!" is the reaction of Gahal opposition leader Yitzhak Moda'i, himself a resident of Herzliya Pituah, although he concedes that "there are plans for physical and communal links between the two sections."

The history of Herzliya's development is one of the factors responsible for what is an indisputable geographical division of the two sections of the town. The land for the original agricultural moshava of Herzliya, comprising 15,000 dunams of today's eastern sector, was purchased in 1924 by the American Zionist Commonwealth and Yosef Nevo's father, S.W. Levine, was appointed director of the project. (He was later to become chairman of Herzliya's local council.) The plan was for the development of the present Ezer Gimmel as the town centre, with what is today's city remaining as the agricultural hinterland, and hotels and beaches along the sea-shore, with a residential background.

The agricultural part of the plan went ahead immediately, but general development of the area was patchy and only came under unified jurisdiction when Herzliya became a city in 1960. Meanwhile in the late 1940s Moshe de Shalit had purchased a sizeable area of land around what is now the Sharon Hotel and formed the Herzliya Development Company - Hadevra L'Pituah Herzliya. Until the entire area of 26,000 dunams was declared one municipality, there was no coordination between the Herzliya local council controlling the inland agricultural settlement, Pituah Herzliya, and the Gimmel area sandwiched between the two.

During the same period, a move in the 1950s by landowners in Pituah to unite with neighbouring Kfar Shmaryahu to form one local authority was rejected by the Ministry of the Interior. Many Pituah residents, both old timers and newcomers, still hold "separatist" views.

Yosef Nevo declares: "I am totally opposed to separation of Pituah from the main body of the town. The wealthy people living there should be part of a larger, mixed community and the rest of the town must be allowed free access to the beaches as part of the rights as residents." He himself lives in an imposing hilltop villa overlooking Herzliya Pituah and the seashore in Herzliya Gimmel.

RESIDENTS OF Herzliya Pituah resent its being called "the millionaires' quarter." You don't have to be rich to live there but today it certainly helps. In the pre-boom days, only four years ago, comfortably-sized family homes on half a dunam of land could still be purchased for well under IL100,000. Current prices run to some IL400,000 for a "good" dunam, not much less even in the

area bordering the industrial zone.

Whatever the average income, this is undoubtedly an area which does attract the rich, and the "new rich" too. A large proportion of the diplomatic missions have chosen to site their embassies here, and of her residences in Herzliya Pituah at extremely high rents. Why?

Reasons: it is within easy commuting distance from Tel Aviv and at the same time has retained a pleasantly relaxed, non-urbanized, residential character. It is still a seaside resort where, on a hot summer's day, the air is definitely fresher and more breezy than in Tel Aviv.

Fears for the future character of the area are justified, if some of the development mistakes which have already taken place are allowed to continue and if every half dunam is eventually going to be built up. None the less, the tree-lined avenues do remain, and the beautifully tended gardens contribute much to the pleasant atmosphere. The impression in the shops is that "everyone knows everyone," and this is still largely true, although there are tight social cliques.

At least half-a-dozen homes boast their own swimming pools. The Recanati residence on the cliffs by the Sharon Hotel and the nearby U.S. Ambassadorial residence are among them. Hanna Marron owns another, and Mayor Nevo himself has a pool behind his house.

It was not "snob value" that tempted the original core of old-established and well-known Israeli families to buy plots on the bare sand dunes of Pituah in the '40s, when there was no coastal road and the journey to Tel Aviv was long and tedious, but a desire to "get away from it all" and to develop a new area. By settling there, they lent prestige to the locality and paved the way for many others to follow. Today, it is certainly not pioneering idealism that brings house-hunters to Herzliya Pituah.

The villa area of Pituah extends northwards into Nof Yam, which became part of Herzliya in the early '50s. Here the atmosphere is more that of a country village. Many of the homes are quaint and comfortable family houses built over the last 30 years, but alongside them, magnificent villas have been springing up rapidly in the past five years.

In powerful contrast to houses which vary from the true "luxury" to the comfortable middle class is the Nof Yam ma'abara, occupying a beautiful seaside site close to Sidne Ail, an old Arab village.

IT IS TRUE that in terms of municipal boundaries, the two parts of Herzliya are united. Residents of the town travel to work in the industrial area of Pituah and certainly enjoy access to the beaches which are admittedly a lot better kept and cleaner these days. One of Mr. Nevo's first moves when he came into office, in the in-



(Above) A general view of Herzliya Pituah. (Below, left) The beach and the uncompleted Daniel Per Hotel. (Right) the ma'abara.



terests of the residents of the town, was to allow all Herzliya inhabitants free entrance to the beach and to raise the price to outsiders. The fact remains, however, that there is little to tempt those who live in Pituah or Herzliya Gimmel into the inland city. There are few communal facilities, no good shopping centre, hardly any amenities to attract them. Even tiny Kfar Shmaryahu has far more to offer.

"All this will change," predicts Mr. Nevo, "when we go ahead with development plans for the open Basa area between the two parts of the town. My idea is to make this into the social connecting link. I favour creating communal facilities there, sports grounds, a private clinic, possibly even a hospital."

A task which Mr. Nevo gave priority on his election as mayor in 1969 was the drawing up of a new master plan for the city. The old one, authorized in 1960, was outdated by the time he took up his post.

"The new one will be completed very shortly," he promises, "and will comprise detailed planning up to the year 1985 and an outline of trends until the year 2000."

One of the major criticisms levelled at Nevo by his opponents is the lack of progress that has been made on the Master Plan during his four years in office. However, one cause of the delay was caused by a High Court injunction obtained against the Municipality by a company of planning consultants on the grounds of breach of contract. The absence of a Master Plan is the reason given for the stagnation of a number of projects, including a new commercial centre, a new site for the industrial area, and numerous communal undertakings.

"All we hear about is plans," complains Yitzhak Moda'i, who claims that IL700,000 has already been spent on the new Master Plan without any cooperation whatsoever with neighbouring towns such as Ramat Hasharon, Kfar Saba or Raanana. "For four years the excuse for all delays has been, 'Wait for the new plans'. There are plenty of basic decisions which could have been made without so-called experts. Management is more important than philosophy."

ALMOST WORSE than the absence of major planning in the view of some residents, is the fact that at the same time totally uncoordinated development has taken place. Private contractors have been permitted to erect high-rise unplanned commercial centres have sprung up in the midst of the villa area of Pituah. Mayor Nevo's stated view is that this area should retain its present garden-suburb, resort area character.

In most cases, the mayor agrees that these are eyesores and "should not have been allowed to happen." His answer is that he had no powers to stop these developments, as their building licences were granted "before my

term." Many such buildings however were started within the last two or three years, and a licence can be invalidated if not used within a year of issue.

BARRICADES, psychological if not physical, and the question of a Master Plan are important issues, but only two of many points of conflict in a Municipality where different personalities appear to be pulling different ways, where accusations and counter-accusations are rife. Many problems still remain in a town with a history of misfortune and mismanagement which led to the resignation of the two previous mayors, Pesach Ihar and Nathan Rosenthal, and a situation of total bankruptcy in 1967, when the Ministry of the Interior appointed trouble-shooter Yancov Shraibbaum to head an Appointed Commission until the last elections in 1969.

Shraibbaum did a magnificent job in putting the municipal house in order. In the words of Herzliya industrialist Ernst Wodak, head of the Hatoshav (Residents) List, "he was the best administrator the town has ever had. Within six months he set things right, dismissed a multitude of superfluous municipal employees and got the Municipality on a sound financial footing again. For the first time in 20 years, services started to function, roads were repaired and, by the time the caretaker administration came to an end, the Municipality had a bank balance of some IL2.5m. and the state of affairs was extremely good."

The 1969 elections were won by the Alignment list, headed by Yosef Nevo, a former senior army officer like his opposite number on the losing Gahal side, Yitzhak Moda'i.

Undoubtedly, the past four years have seen some improvements in municipal affairs and services. The question in most people's minds is whether these are reasonable or adequate, whether four boom years have been exploited to their fullest on behalf of the town's inhabitants.

"During the present mayor's term," the municipal treasury has been filled with virtually no effort at all — the building boom and rise in land values in Herzliya has exceeded that of any other city in the country," continues Ernst Wodak.

Wodak's belief is that "municipal affairs should be separated from national politics. It was a desire to improve general municipal services that led him and a group of concerned residents to form the 'Hatoshav' list, headed by Mrs. Feigel Braude, ten years ago. She was elected to the Municipality in 1965, but defeated in 1969.

Feigel Braude is best known in Herzliya as a staunch fighter for citizens' rights, for her activist measures to prevent the Municipality from cutting down trees and as the personality responsible for pressuring the Municipality into putting a footbridge across the coastal road for the use of schoolchildren. While she was a

member of the Municipality, she concentrated on cleanliness projects, children's tree planting schemes, and work with the old people in the town's poor quarters. N'ye Amal, N'ye Yisrael and Ma'abot Ada, all matters in which she continued to take a very active interest.

"As I see it," she said, "one of Herzliya's main problems is a total lack of local patriotism among residents, a lack of communal spirit. The mayor puts himself off from his citizens. I don't think you can say Herzliya is a place with a happy atmosphere."

NOBODY, IT SEEMS, is happy with the status quo. Neither those described as "the rich people in the big houses in Pituah," nor those in the town's two 20-year-old ma'abarot, Nof Yam and Ma'abur Ada, still awaiting permanent housing, nor the wide cross-section of shikun dwellers in between are really satisfied with the state of affairs.

Most of them will admit, though, that the town is considerably cleaner today than it used to be, that refuse collection is carried out efficiently. That playgrounds and over 30 new kindergartens have been built recently all over the town is certainly a big improvement. Another thing for which Mayor Nevo can take full credit is in the re-organization of the Municipal Welfare Department. Recognizing the sorry state in which it was in when he came to office, he invited a team of experts in social work, headed by Dr. Shimon Spiro of Tel Aviv University, to undertake a thorough survey.

"Our recommendations were implemented fully," says Dr. Spiro. "A member of my staff was given two years leave of absence to head the new Welfare Department and, in my opinion, the results are excellent. In place of a former staff of six, none of whom was properly trained or qualified, the department now has 20 professional workers. We found that Herzliya spent far less per capita on welfare than any comparable town in the country, and the budget was increased considerably. We are so satisfied with the department that we are sending University students there for their practical work. For the first time in years, social workers are active in Herzliya schools, there is satisfactory assistance for children outside their homes and proper welfare services have been established."

But in the whole of Herzliya there are only two municipal parks — Gan Vriesland in Herzliya Pituah and another at the Raanana entrance to the town. Other than high-priced, members-only, hotel swimming pools, there are as yet no pools for the residents of Herzliya town. At the Bat Poster Community Centre an English benefactor, Harold Poster, has provided funds for a swimming pool and communal facilities, but construction is behind schedule.

No completed Master Plan means no alternative site for the industrial area. Mr. Nevo states categorically that only "clean" industry is now being allowed in the area. Admittedly, the new industrial park bordering the main road is an aesthetic looking, non-polluting development. At the same time, the number of car repair workshops has grown in the past few years, the United Tours bus depot causes noise and fumes and the recent works pollutes the air with dust. One of the "clean" plants which the Municipality proposes to set up here in a new regional slaughterhouse.

"I can only assume," says Ernst Wodak, "that the slaughterhouse has been promised to the religious faction. Otherwise it makes no sense. The Petah Tikva slaughterhouse is big enough for the entire Sharon region. When a group of residents queried the matter, we were told that this would be a 'completely modern' slaughterhouse that caused no smells or disturbance. We were directed to Holon to inspect a similar model slaughterhouse in operation and found virtually the same smells, the same noise and flurry of feathers as in the ordinary, old-fashioned slaughterhouse. If construction goes ahead, residents of the nearby Shikun Arcadia threaten to prevent work on the site with sit-down protests."

A POSITIVE comment on the Municipality's treatment of tourism in Herzliya is to be heard from Janos Damon, manager of the Sharon Hotel. "We enjoy the fullest cooperation of the Sanitation Department and have no complaints. Refuse is collected even on Saturdays when necessary, and the mosquito problem on the sea front is negligible — we have been able to remove all screens from our windows."

With the completion of the new multistorey Daniel Tower Hotel on the sea front, Herzliya will offer over 1,000 beds in hotels and pensions for tourists.

"My criticism," says Damon, "is that the Municipality does no overall promotion of Herzliya as a resort centre and, other than the beach, no special tourist attractions have been developed. Many of our guests think they are staying in part of Tel Aviv!"

Not all of what ails Herzliya can be blamed on the present administration. There have been improvements and no doubt will continue to be. There is also truth in allegations that the current opposition has proved weak and ineffectual. It is reported that the Hatoshav list is going to be revived to join together with the new Liberal Centralist Alignment so the forthcoming elections may lead to some changes.

Fortunately, Herzliya still has plenty of open space inland and, unlike sea resorts such as Nahariya or Netanya, there is no danger of the urban sprawl spreading to the beach front. Perhaps the most promising factor is that, despite the lack of planning so far, it is still not too late to change the face of the city.

This is the 22nd in a series on Israel's cities and mayors.

Israeli grandmother and Nigerian kindergarten



IN A CLASSROOM IN NIGERIA earlier this year, under the direction of an Israeli educator and grandmother of Yeminite children, things got off to a start with group dynamics: "Not that I called it that. But I had everybody introduce herself, and then introduced everybody else — and then we decided how we'd address each other."

At the end of the six-month course, the member of the group chosen to speak on behalf of the students — 30 teachers from all parts of Nigeria — talked with feeling of "our devoted mother and director, Mrs. Yona Amir."

Helga Dudman

whose acceptance in directing this course has made history in Nigeria. Her visit to Nigeria will always be remembered as a bridge between the old and modern trends of nursery-kindergarten education.

It only at the kindergarten level, Israel's prestige in Africa has been enhanced by the work of a small, grey-haired woman who does not know exactly how old she is because she was brought here as a baby from Yemen about 60 years ago.

Last year, the Foreign Ministry's Foreign Cooperation Department, through its Mt. Carmel Training Centre in Haifa, began a search for someone to handle a "first" in its African programme: a course for kindergarten teachers to be held in Africa, with teachers going to the students, rather than, as in the past, having the students come to the teachers in Haifa. The director had to be an expert in kindergarten teaching, flexible and resourceful enough to make Israel's experience appropriate to the African scene.

"I was most reluctant to go, when they asked me," Mrs. Amir told me. "I said I'd help them find somebody else, but not me! After all, I'd just come home from a year in America. And besides, it was a question of my age — I retired as an inspector of kindergartens, after 35 years work in the field, in 1970. And I was tremendously involved in a project of my own, a centre for Yeminite cultural history."

"But there didn't seem to be anybody else. So I went to Haifa, and met Miriam Ben Zvi, and we started discussing a new course being given for kindergarten inspectors from Africa. One of the teachers turned out to be a for-

mer student of mine — I taught for many years at the Tel Aviv Seminary for kindergarten teachers, and the teachers on the course started to call me "mother." My English seemed to be all right — though to me it sounds straight out of a book."

Everyone convinced the reluctant Mrs. Amir that she would do nicely.

"But I was worried. Would I be strong enough? A neighbour in Jerusalem, from South Africa, said the climate would be terrible for me; actually, that was no problem. But I'd never had any contact with Africa."

AS IT TURNED OUT, there was no need to worry. For her first three months in Nigeria, Mrs. Amir even had an Israeli colleague — Shula Hofshi, a specialist in kindergarten rhythm education, who had been in Africa before and was delighted to return. Contacts with both students (who included two nuns, two Moslems and, most unexpectedly, one man) and colleagues at the Lagos University College of Education, where the course was held, were exceptionally warm.

"I even quoted the Koran from time to time," Mrs. Amir told me. Here, perhaps, is one of the secrets of her success: as she put it, she has long lived something of a "double life," so that adjustment to yet another world may have come relatively easy.

When she graduated from the Herzliya Gymnasium, for instance, she was not just the only Yeminite girl at the school; she preceded all other members of her community there by several years.

Her idea, after finishing high school, was to study medicine. "I wanted to be a children's doctor, and to study in America. We could have managed financially, because we had relatives there. But my father died; and my mother, as a young widow, (she was his second wife) was against my going abroad. She was, however, very much for my learning a profession. I was offered a good job as a clerk — but that I didn't want by any means."

Eventually she decided on kindergarten training, and after graduating from the Tel Aviv Seminary in 1933, managed, on her own, to arrange two years' study at Manchester University. On her return, she taught in the Yeminite community in Rehovot and among immigrants from the Caucasus living in the area now occupied by Tel Aviv's Central Bus Station.

In 1938, she was asked to join the teaching staff at the Seminary, and 15 years later became an inspector. In 1955 she moved



to Jerusalem, where she lives today.

THEN CAME AFRICA.

"In Nigeria, when asked why I had come, I suppose my answer was a kind of Zionism. I explained that we, too, had had a long and difficult experience with early childhood training, and that we, too, had emphasized it for social and economic reasons, often with children from homes where Hebrews was not spoken. African countries, too, have language teaching problems, because of the widely differing tribal dialects." (Nigeria has 250.)

At present, Nigerian kindergartens (or, as they term them, nursery schools), which are mostly private or mission-run, take children from three years old. But the percentage of children who go to them is very small, and Mrs. Amir doubts whether there are more than 20 kindergarten teachers in Lagos, a city with twice the population of Tel Aviv. In the villages, there are none at all.

"The importance of extending pre-school training over a far broader base of the population is increasingly recognized by the nation's leaders, and the Lagos State Commissioner for Education and Community Development, Chief Adeniran Ogunsanya, who supported Mrs. Amir's course, is a strong advocate of training more pre-school teachers."

"THE STUDENTS in our course, several of whom had studied in England, knew their theory beautifully," Mrs. Amir told me. "But I often found this abstract knowledge quite divorced from reality."

The English tradition is firmly in control in Nigeria's existing kindergartens, and she found a degree of discipline which does not exist in Israel.

"Little children of three and four would sit quietly in rows, for as long as two hours, looking at the blackboard and 'learning' things like two plus two. But this is a mechanical, static situation, and the children really don't understand what they are supposed to be learning. What we introduced was more movement and freedom, and the principle of learning through games. To sit quietly for so long is not the nature of the child; he must be free."

"Some of the African parents objected at first, and were afraid the children would not learn. But I spoke with them and explained our methods — and in time they found their children were more alert and responsive, and were actually learning much more."

Some of the teachers, too, were at first apprehensive and unsure. "Give us a model," they asked. "I didn't come to give you models," I answered, "but only to try to show you how to adapt some of what we have learned to your own requirements."

And so Rousseau, Montessori, Froebel, Piaget, and other classic names in kindergarten-theory-history became the subject-matter in the Nigerian classroom. Interestingly enough, when I asked Mrs. Amir whether she recalled how it was when she herself attended kindergarten — in Jaffa, under Turkish rule — she answered, "Yes, we were taught by applications of the Froebel method." (The German educator Froebel, founder of the kindergarten system, who stressed self-activity and pleasant surroundings, died in 1852.) "I remember that we played, and learned, with little birds made out of paper."

Over half a century later, she thus found the heavy hand of traditional English discipline too oppressive for African children; yet she is definitely against unlimited permissiveness. In Israel, she has seen fashions come and go — and come back again.

"Back in the 'thirties, some teachers brought the principles of John Dewey from America, or Montessori methods from Europe; these we revised and applied to conditions here. I think perhaps we reached a peak of permissiveness here about 20 years ago. Since then, we've come back to ourselves. Immigrants from North Africa would not accept this lack of authority. At present, we've returned to techniques such as a set schedule for the day, and not letting every child do what he wants. Also, we have added the concept of 'group work'."

FINDING THE elusive optimum balance between liberty and law is as difficult in the kindergarten as it is elsewhere in life, and it is harder for teachers to work this path than to hold securely to the framework of discipline. ("But what will happen to the blackboard?" one of the Nigerian teachers asked Mrs. Amir anxiously.) The great natural love of children among Africans should help.

"Mothers carry their babies on their backs till they are around two years old, and this close physical contact is significant. Or take one of my African colleagues, the psychology teacher, whose wife is a nurse. The couple had five boys, but desperately wanted a girl. Their baby girl was born when I was there — and you should have seen them carrying her about as though she were a queen."

Mrs. Amir was greatly impressed by the intuitive qualities she found among the Africans. For them, for example, dancing is a matter of intuition rather than an intellectually-acquired skill, as it is in Israel. "I personally am less interested in theory than in the value of intuition," she said. "It's fine if somebody is all for Montessori and someone else for Piaget. But give people the chance to work out their own methods without uniform orders from the top."

BEGED OR day & night



MISS BEGED OR at her youngest 15 Mazal Dagim Old Jaffa Tel. 03 826169 Open 10:18 midnight Fri. until 100 Sat. 8 p.m. - midnight

Conveniently yours MISS BEGED OR DOWNTOWN 40 Montefiore Street Tel Aviv Tel. 03 622769 Open 8:14 7 p.m. Fri. until 100

BEGED OR Personally yours 104 Ben Yehudah Street, Tel Aviv Open 8:14 7 p.m. Fri. until 100

THE BOUTIQUE at the Factory Migdal Haemek Open 8 a.m. - 4 p.m. Fri. until 100

EST OR Sholl in and see us Coffee time or anytime 190 Dizengoff Street Tel Aviv Tel. 03 220533 Open 9 7 p.m. non stop Fri. until 2 30 p.m.

The perpetual immigrant

Judy Carr

A FRIEND said to me ironically, "When will I be saluting the new immigrant's tenth anniversary in Israel?" This is roughly my position. I have been in Israel around ten years and am still regarded by clerks, taxi drivers and businessmen as a somewhat benign, harmless new immigrant seeking to absorb myself into Israeli society.

The reason cannot be only my pidgin Hebrew in a loud English accent or my inability to appear to know where I am going. It is as though I wear a label on my forehead: "English woman abroad. Look after her!" And they do look after me. Shopkeepers and waiters solicitously inquire after my welfare in this strange country and ask if I am making a living yet. Taxi drivers say — "Can't you see she doesn't speak Hebrew?" and direct me to where I live. Passersby ask if I am happy in Israel and I am forced to wear an ecstatic expression for a few minutes.

The wonder to me is how today's immigrants can complain that there is no welcome. A non-absorbed friend told me — "Ah, but if you really were a new immigrant you wouldn't be treated like this."

She did not elaborate on her statement. Am I to believe that it is only the fact that I can take care of myself and manage my own affairs that inspires other people to manage them for me? Unlikely!

The key may lie in the days when I really was a new immigrant. Did I get a welcome then? The answer is a most positive "Yes." A landlady taught me how to buy in the market. A teenager told me the etiquette of meeting dateable boys. A flock of Wizo women nearly killed me with kindness.

Why is this immigrant different from all other immigrants? What is the matter with me that I receive such a welcome when legions of immigrants are complaining? I must be a very poor thing indeed if so many people feel in duty bound to help me.

Studio Sheva 7

CLASSICAL, MODERN AND JAZZ BALLET.

FROM AGE 5 AND UP.

26 Rehov Shmuel Hanatziv, Netanya.

On Tuesday, September 4, 1978 A NEW RETIREMENT HOME will open!!! Individual attention. Medical treatment on the premises. 5 meals a day. Belt Knesset Monthly rates NO ENTRANCE FEE Registration at 6 Rehov Auerbach (Cra. Rehov Eliat) Tel Aviv 8 a.m.-1 p.m. Tel. 820881

CONFIDENCE GIVES BEAUTY



Triumph INTERNATIONAL

With hundreds of models we solve every figure problem. We constantly study the anatomy and psychology of the female. With up to 32 production controls a faulty article stands no chance.

Triumph, because confidence gives beauty. Millions of women have made us the world's greatest producer of underwear. That's a responsibility — and you benefit from it.

One of Israel's 12 OUTSTANDING EXPORTERS 1972

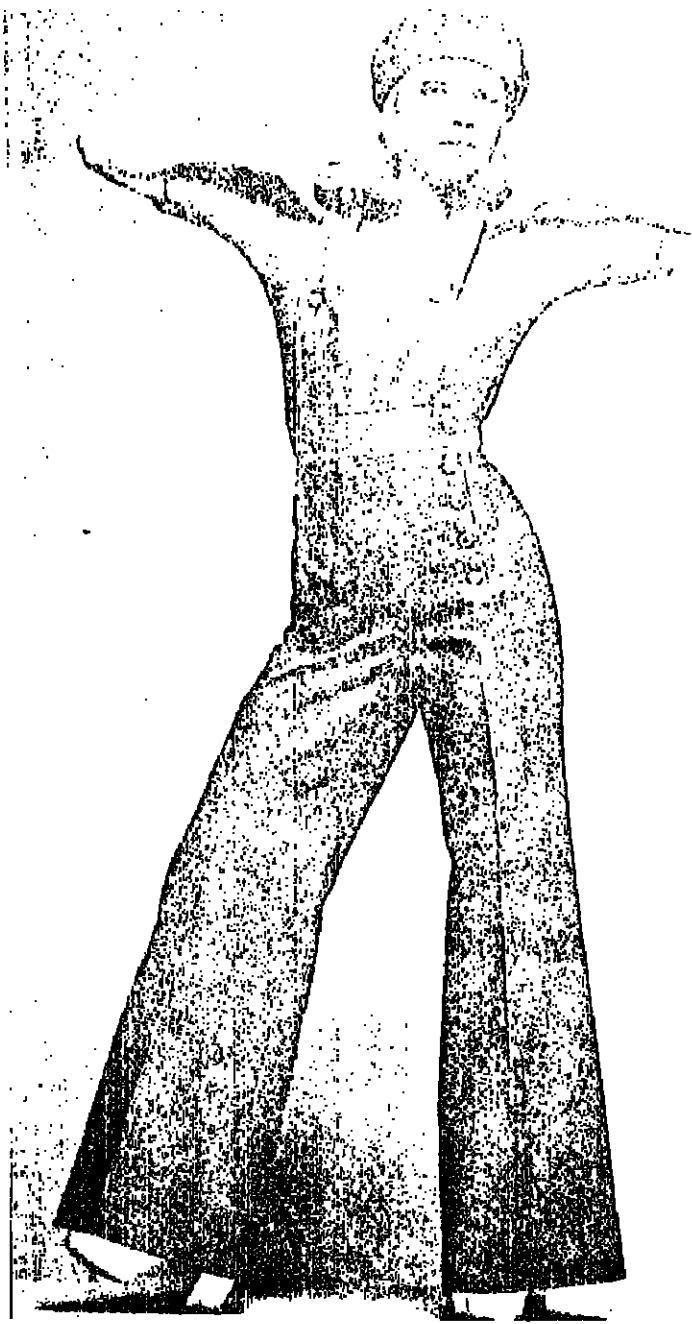
JARDENIA Graduate electrologist Special ELECTROLYSIS Hair removal institute. Established 1947 28 Rehov Bar Kochba (near Kikar Dizengoff), Tel. 344382 FREE CONSULTATION and ADVICE

END OF SEASON SALE BIG REDUCTIONS ON MATERNITY WEAR JEHUDITH 38 Rehov Haacmel, Tel Aviv Tel. 50880, Open all day Third shop from Allenby Road.

INDUSTRY ♦ EXHIBITION ♦ SALE of diamonds set with precious stones of our own finest design

Hasharon DIAMOND FACTORY permanent exhibition & sales on the spot

3 Pinsker st (corner 42 Herzl st) Nathanya phone 25626 SANCY: 7 Herzl st Nathanya



(Above, left) Well-cut denim dungarees have side-buttoning panel, red stitching and red rose embroidery. (Right) Black Acilian sweater from Alaska is striped in purple, turquoise and black. (Below, left) Double-seamed trench coat in gleaming black leather-like synthetic has big patch pockets and a lightweight quilted lining. (Right) Another "Frank fake" — brown suede-look suit with outsize rose applique.



ALASKA PREPARES FOR THE COLD

FASHION / Catherine Rosenheimer



CONTINUING their mushroom and again. A rose is a rose is a growth, fashion manufacturers rose, my one note of criticism Alaska have now branched out being that the same designer used still further with the addition of the same theme in another denim a complete new building to their sportswear range she created for Tel Aviv factory, and a new showroom which was inaugurated with the launching of the company's new autumn collection this week.

Owner Alfred Akirov, formerly in the building trade, does not believe in doing things by halves. Major investments in the company over the past two years have taken it from a two-room workshop on Rehov Yafa to a six-storey factory with Riki Ben Ari as house designer, Ruth Kimmel — formerly of the Israel Export Institute — as fashion coordinator, and exports that reached \$500,000 in the first year.

The new collection, all designed by Riki, consists of three categories: sweaters; good-looking synthetic suede and leather separates and coats; and a mix-and-match denim range. The sweaters are particularly dashing, both in styling and colour combinations. There are lots of "little" cardigans in pastel colours with rose appliques and brightly-coloured buttons. Striped sweaters, some layer-look, others to be worn on their own, come in very lively colour combinations.

Where the denims are concerned, blue jeans fabric with red stitching and appliques is the theme running right through the range. Riki's favourite detail, an embroidered rose, appears again

and again. A rose is a rose is a growth, fashion manufacturers rose, my one note of criticism Alaska have now branched out being that the same designer used still further with the addition of the same theme in another denim a complete new building to their sportswear range she created for Tel Aviv factory, and a new showroom which was inaugurated with the launching of the company's new autumn collection this week.

Owner Alfred Akirov, formerly in the building trade, does not believe in doing things by halves. Major investments in the company over the past two years have taken it from a two-room workshop on Rehov Yafa to a six-storey factory with Riki Ben Ari as house designer, Ruth Kimmel — formerly of the Israel Export Institute — as fashion coordinator, and exports that reached \$500,000 in the first year.

The new collection, all designed by Riki, consists of three categories: sweaters; good-looking synthetic suede and leather separates and coats; and a mix-and-match denim range. The sweaters are particularly dashing, both in styling and colour combinations. There are lots of "little" cardigans in pastel colours with rose appliques and brightly-coloured buttons. Striped sweaters, some layer-look, others to be worn on their own, come in very lively colour combinations.

Where the denims are concerned, blue jeans fabric with red stitching and appliques is the theme running right through the range. Riki's favourite detail, an embroidered rose, appears again

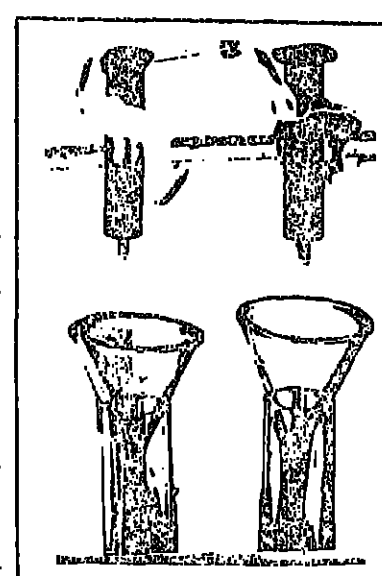
IT OCCURS TO ME/Hadassah Bat-Haim

Breathing's a habit

THE TECHNICIAN in charge of a large and sinister arrangement of tubes and switches invites me to sit comfortably and to breathe. I had in fact been breathing before and had not contemplated ceasing to do so for lack of direction. A moment later she presses a button and tells me to stop breathing and then continue. I would like to tell her that I intended to do so anyway, as the habit has grown on me so strongly that I don't even want to give it up. I would like to ask her if she ever forgets to tell people to carry on with their breathing, and what happens if she does.

The X-ray department takes pictures of the inside of my head then assure me, with pleasant smiles, that there is nothing whatever within. This is kindly meant, I am sure, but it is not the sort of fact one likes to have bruited about, however gratifying it is for those who have suspected as much for some time to have their opinions confirmed. Other people come and peer down my throat, thump on my knees, and prod my ankles. Samples of my blood are shared in a bungalow, the matter has only come up when I go to Jerusalem, where everyone I know out fairly between all applicants.

There are other ways of arriving at a diagnosis besides making tests. The main one is by questionnaire. I try to answer truthfully, but to a scientific mind the replies must be rather unsatisfactory and impressive. How many stairs can I climb before I get breathless is difficult, because I have never counted, not knowing that this information might one day be required of me. Besides, as I live in a bungalow, the matter has only come up when I go to Jerusalem, where everyone I know out fairly between all applicants.



I admit that I am often tired after a couple of hours of housework. Very often, I would like to add, the tired feeling attacks me even before I start the housework, though it never bothers me when I go to a concert, or stay late at a party with agreeable guests. It is the kind of acti-

city that is relevant, not its duration. Preparing an elaborate meal is quite stimulating, whereas just the thought of washing up after it makes me dizzy. I do not explain this to the doctor, as he does not look the type who spends much time in the kitchen.

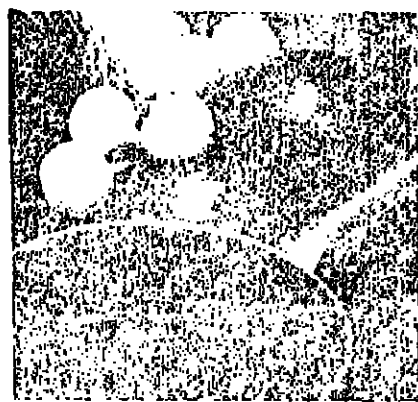
He also wants to know if I am conscious of a slowing-down of activity during the last five years. This I am ready to affirm without hesitation. I had not brought it up as I had assumed that it happened to everyone, especially those approaching the grandparent age. We are none of us getting any younger. However, if it is a condition that calls for medical comment and can be treated, I shall be only too happy to take something for it and hope that a cure can be speedily effected.

People drop into the ward all the time to eat my grapes and tell me how splendid I look, just as if I had been on holiday, and how they envy me the chance to stay in bed for a few days doing nothing and being waited on hand and foot. My stay is not long enough for it to have any serious effect, so apart from an acute backache brought on by the unaccustomed luxury of a soft mattress, temporary deafness from the radios of three patients tuned into different stations at maximum volume all day, and a state of exhaustion due to the dawn to dusk industry, I am none the worse for the experience.

Nobody has asked what, if anything, is wrong with me, but as whatever it was has gone away, there is little point in trying to find out. Persistent curiosity, I feel, might start off the proceedings again right from the beginning.

CULINARY NOTES/Haim Shapiro

Shakshuka



IN HER fascinating and unique cookbook, the late Alice B. Toklas speaks of a French cook with a fine sense of social distinction. An honoured guest was served a soufflé, others were served omelettes, and, as an insult, one was given fried eggs. One wonders how she would have placed our own shakshuka. Would it have merited a place above *omelette frites herbes*? Probably not, since for the French cook, any dish not born in the classic French kitchen is a bastard best left on the steps of the nearest convent.

Nonetheless, shakshuka is a truly fine dish, simple to prepare, and incorporating the finest (and cheapest) products available to us. While the version most prevalent is of North African origin, it is one of the few dishes that has become truly Israeli. As such, it might even be served to visitors from abroad, either as a first

course, or as the mainstay of a light supper.

TO MAKE shakshuka, take a wide saucepan or a deep frying pan and fry three or four cloves of chopped garlic in ample olive oil (of course, vegetable or safflower oil may be used instead, but what a pity). When the garlic is beginning to turn brown, throw in a handful of chopped parsley.

After a few minutes add four or five peeled and chopped tomatoes. Tomatoes are peeled by leaving them in boiling water for about two minutes and then rinsing them; the peel should slip right off. But, if your family doesn't mind bits of tomato peel, cut up the tomatoes and put them in unpeeled.

Cook this for a few minutes, add a small tin of tomato paste, salt and pepper, and cook a few minutes longer.

When the whole is a merrily bubbling sauce, remove from the heat. Slide six eggs (breaking each one into a saucer first) onto the surface of the sauce. Sprinkle salt and pepper on the eggs, cover well, and return to the heat for about five minutes. Like poached eggs, the whites should be cooked and the yolks still runny.

The experienced cook undoubtedly realizes that this is a dish which lends itself to almost endless variation. Green peppers, onions and/or courgettes may be fried with the garlic. Virtually any cooked vegetable (except perhaps beets) may be added to the tomatoes. Meat or sausage could be put in the sauce and, for those who like it, about half a teaspoon of prepared red or green hot pepper paste.

Gifts II
by Charlotte
Behind Main Post Office - Jerusalem

WIDEST RANGE OF ISRAELI HANDICRAFTS, OLD AND NEW

INDIVIDUAL SERVICE
REASONABLE PRICES
ABSOLUTE RELIABILITY

SPECIALITY:
ORIENTAL JEWELLERY
ORIENTAL HANDICRAFTS

Listed by the Ministry of Tourism
Recommended by Israelis

JERUSALEM
4 Rehov Coresh
Behind Main Post Office
Tel. 221682.

beauty

domicil דומייל

9 Carlebach st. Tel Aviv tel. 287526

One of a huge choice of bedrooms you can find at Domicil. Bedrooms with names like Prisca, Antoinette, Yannik and Louis XV. Come and see Domibeautiful bedrooms at Domicil.

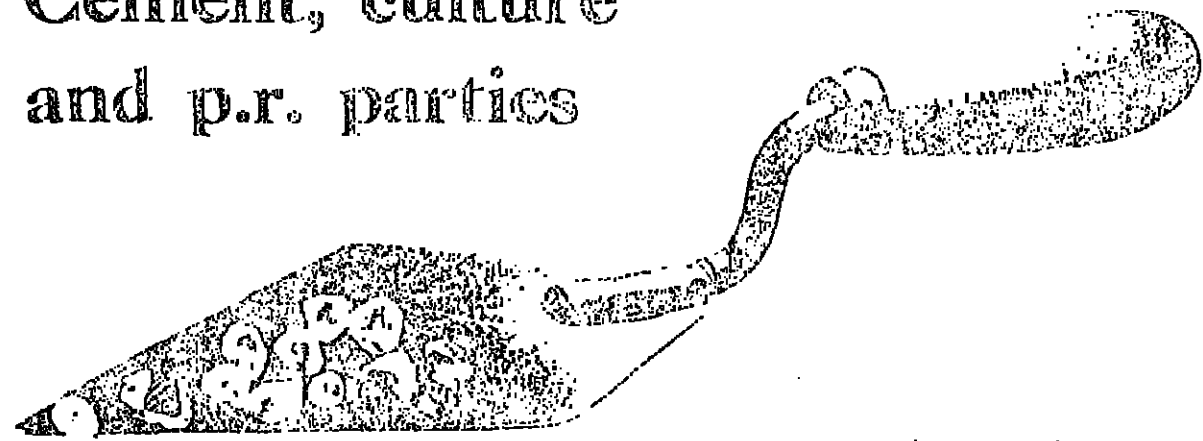
FOR THOSE WHO DEMAND QUALITY, FOR THOSE WHO BUY QUALITY, FOR THOSE WHO LIKE QUALITY

TANDBERG

Sole agents and representatives
ELECTRONIC CSILLAG Ltd.

SHOWROOM AND SERVICE LAB
107 Reh. Hashashmona'im, Tel Aviv. Tel. 260523

Cement, culture and p.r. parties



Marya Wolka

LIKE CEMENT, culture — so we have it from the highest Government circles — is in short supply here. So it must be imported, and this is a diamond-studded trowel. This happened at the recent "Salute to Israel" in Jerusalem and Chesapeake.

Together with quite a few other natives, I was not invited to either half of the event, and for the best report, as far as I am concerned, I had to wait for last week's edition of the German magazine "Der Spiegel." It is not considered good form, in some

circles, to report on other reports, but in this case it is highly appropriate, because the whole event existed almost exclusively for the media. There was, inevitably, also a financial motive. And, inevitably, it will also be transplanted into a 90-minute American TV show this fall. (Surprised?) Otherwise, it was pure culture, engaged for the task of "correcting" our "image" to emphasize "Muses instead of militarism."

In case you have forgotten, the hard facts of the event lay in the

as Onassis, the ruling family of Monaco, and the Burtons, in presumably more attached times.

THE JERUSALEM do was, by comparison, pretty small potatoes — Golda Meir, Yigal Allon, Teddy Kollek, American millionaire builder William J. Levitt, and "500 guests, including 200 invited from abroad." The idea sprang full-blown from the brow of local journalist Mira Avrech, described in "Spiegel's" hitting German as "a friend of important men." Miss Avrech somehow got Golda into the act, and if "Spiegel" is to be believed, Golda said the following:

"Assuming that we do have a weakness, then it is that we have placed too little value on cultural and social life."

Golda, say it isn't so! You were misquoted, or mis-translated! If I can remember the days here when people read books more widely than anywhere else in the world, when taxi-drivers discussed Beethoven (reilly and truly, and not for Public Relations) and when conversations involved ideology (ugh!) rather than Ironside (wheel) — surely you can! Confess that one of those American P.R. outfits that the government pays so well whispered to you in a weak moment (and till now I never thought you had any) that it would be good for our image to stress culture and beautiful people and

not all that horrible militarism and those tiresome kibbutzim!

AS FOR contemporary culture — yes, most seats at the Festival (which did go on and on and on) were sold out, or at least given away; but I can testify, and not via "Spiegel," that at the one chamber music concert I attended, the woman sitting in front of me and the man sitting to the right of me were both sound, sound asleep. Both woke up with a start at each of the false endings, to clap long and loud. This aspect of the painful effects of culture on the concert-going public is, I think, often overlooked. (At the other end of the phenomenon: I don't believe there is another country with a higher proportion of unseen citizens who answer correctly the radio quizzes on obscure musical questions — many of them living, one is ashamed to say, in kibbutzim. Nor have we had too bad a record in producing outstanding young musicians.)

The mocking tone of the "Spiegel" report struck me as perfectly accurate. "The show gave only limited pleasure to many Israelis," it concluded. "Several artists, fraternized with obvious contempt, and all too openly utilized Israel for their own public relations profit..." But that's where it's at these days; or so, one supposes, our cultural policy-makers have been advised.

Put the sun in the shade...



SOLAROID

ROLLER BLINDS



IDEAL FOR THE HOME, OFFICE, INSTITUTIONS...
IN FACT, WHEREVER THERE'S A WINDOW!
A new dimension in interior decorating

- ★ Fabulous range of Scandinavian designs, colours and textures
- ★ Cuts out the sun — diffuses the light
- ★ Made to measure — adjusts
- ★ Easily to any position
- ★ 100% cotton (coated with Vinyl) — long lasting
- ★ So easy to clean too — won't fade!

Also "black-out" blinds for dark rooms, schools, factories etc., and projection screens.

For further details and information on taking your own measurements — visit our showrooms or send this coupon to:

SOLAROID
(ROLLER BLINDS) LTD.
282 Disengoff St. Tel Aviv
Tel. 224241



"IT WAS FANTASTIC"

That's what the members of your family will say after a few days of unforgettable experiences at the Country Club Hotel.

For autumn and the period of the holidays, we offer — at the most exclusive and modern of North Tel Aviv hotels — an unforgettable stay in a suite for 4 (2 adults and 2 children) which includes breakfast, lunch or dinner, rest and recreation, games and swimming.

The Country Club Hotel has 208 rooms in luxurious two-storey buildings, 3 kinds of restaurants, halls for events, a shopping centre and lots of clean, refreshing air.

Our Sales Department is happy to serve you. Don't hesitate to ask them any question, and they will answer you in the hope that we will have the pleasure and honour of entertaining you at our hotel.



COUNTRY CLUB HOTEL

TEL. 03-415261, P.O.B. 21077, TEL AVIV

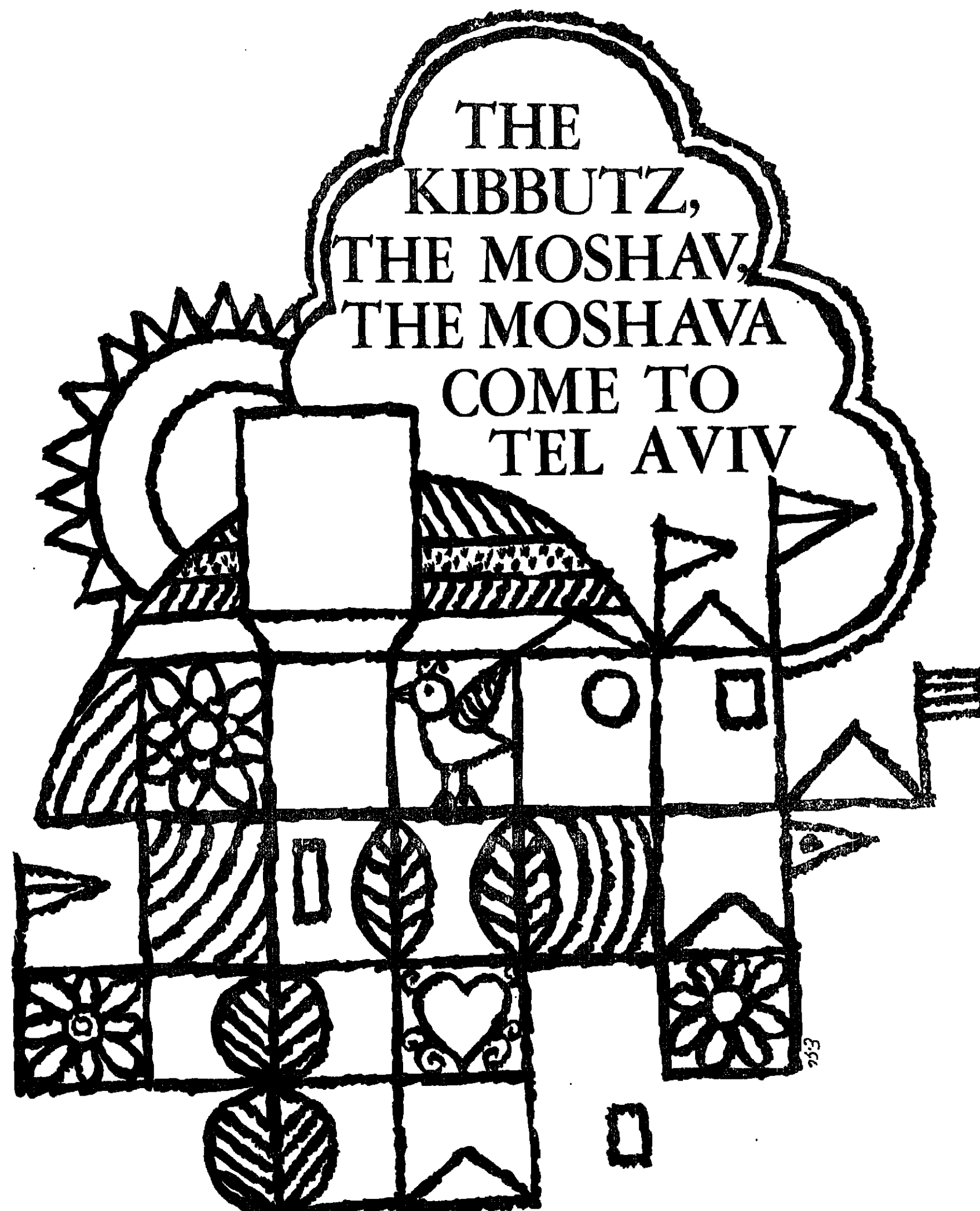
MATERNITY WEAR



NEW MODELS FOR THE NEW SEASON: TUNICS, SLACKS, SUITS, PINAFORE DRESSES, EVENING DRESSES.

MASHA Open all day continuously

4A Rehov Hamolech George, 2nd floor,
2 Morcas Baal Melacha (near Allenby), Tel. Aviv. Tel. 282615



The romantic, historic beginnings of Jewish settlement in the land of Israel... birth of the kibbutz, the moshav, the agricultural community... richly coloured by the dramatic atmosphere of its inception a century ago:

A RETROSPECTIVE HAPPENING IN "100 YEARS OF JEWISH SETTLEMENT" A RETROSPECTIVE HAPPENING STARTING AT THE TEL AVIV FAIRGROUNDS ON SEPTEMBER 12.

A RETROSPECTIVE HAPPENING... Makes you a part of historic milestones. Takes you to meticulously recreated places you've read about. Lets you walk among the tents, the settlers' cabins. Smell the barnyard smells... hear the livestock noises. Feel the heat of the summer sun.

See the winery of Rishon Lexion. Join in a campfire where Suleiman the Great entertains visitors with folk songs, old and new, and a rousing flajlan of coffee.

A MULTI-MEDIA HAPPENING... With films, slides, light shows, taking you from the beginnings of settlement to the ultra-modern technology of present-day life in the kibbutz, moshav and moshava.

A GET-INVOLVED HAPPENING... plan to return more than once; there's so much experience. Bring your camera, so you can record "history as it happened"... and remember to have your souvenir photo taken at the authentic backdrop from Degania A — the country's first kibbutz.



**100 YEARS
OF JEWISH
SETTLEMENT**
Starting September 12, 1978
From 4 p.m. to 11 p.m.
...at the Tel Aviv Fairgrounds
CONVENIENT PARKING...
OR COME BY BUS...

100 YEARS OF JEWISH SETTLEMENT

The Exhibition you'll visit more than once. Tel Aviv Fairgrounds, Sept. 12 to Oct. 3.



The Royal Ballet's production of "Giselle," with Deanne Bergsma.

Postscript to the Royal Ballet

DANCE/Joan B. Cass

THE ROYAL BALLET danced here for only a week, but the anticipation had mounted over several months before their arrival, and the post mortems are still coming in.

One reader responded to my reviews: "Rudolf Nureyev should send you a thank-you note for your kindness. I was let down by his performance."

Another: "I think basically we agree (about the opening performance). But must you be so tactful? Why should the fact that the performance which was scheduled for 9:00 started at 9:40, go completely without comment? The works which were presented were completely dis-

appointing to me... That the company was tired is surely no fault of the audience... On talking to many friends, I would say the feeling of the Israeli audience is that they have been taken in."

Those comments reached me while I was still reeling from an encounter with an Egged Tours employee when I was seeking advice on public transportation from Jerusalem to Caesarea. After an attack on my husband for not letting me use the car for the purpose, he wanted to know where I had got my ticket. I mentioned my function as a dance critic, and he leaned on the counter to shake his finger in my face.

"What a lovely job! What fun for you to write that something smells! I was once an actor, and I know how you critics enjoy

writing awful things. My brother died at 38 because of you. He spent thousands of pounds to bring groups to Israel and then he sat there trembling — ulcers, heart, everything. And what do you write? Phooie!"

Suddenly, I felt besieged by questions — about the Royal Ballet and other touring companies, about the Israeli public, and about my position in the middle, as a dance critic. Here is an attempt to answer some of them.

A REVIEW OF a dance concert is a news report of an event, combined with editorial comment (or, more simply, expression of opinion). All the members of an audience are critics — not only in Israel. They form opinions based on whether they are moved

or bored by a performance and how it compares with their memories of past events; and they communicate these opinions to the friends with them in the theatre, and later, to others at home who did not go.

Layman's views, like critics', range from the insensitive and stupid to the perceptive and loving. The only difference between a layman and the "professional" critic is that the latter commends about 8,000. Fewer tickets, coupled with higher costs, would put the whole thing beyond reach.

Female dancers: The lack of a ballerina to match Nureyev was due to a clash of personalities — all too common among great artists. Up until the last minute, Natalia Makarova (also trained by the Kirov, and considered an excellent dancer) was scheduled to appear as his partner. Their falling out in Paris was reported in "Time" magazine (August 13). Disappointing opening night: Interestingly enough, the audience, in so far as it represents Israeli public, may indeed be blamed for the tired dancers and late opening in Jerusalem. Mr. Propes described the bus trip made by the company from Tel Aviv to Jerusalem that afternoon. Unfortunately, it coincided with the truck drivers' slow motion protest that clogged the highway between the two cities, causing the unhappy dancers to spend three hours cooped up in the bus because tickets were sold out almost as soon as they went on sale. Expectation ran high, both for Rudolf Nureyev, international star of the first magnitude, and for the Royal Ballet, by reputation one of the finest classical dance companies in the world. No wonder that flaws in the event were felt so keenly. There was dissatisfaction with the musical accompaniment, choice of programme, the female artists and at the opening performance — tired dancers and late curtain. I spoke about these defects with Mr. Propes, director of the Israel Festival, who gave me some insight into the complications of arranging such a tour.

Music: Israel's better orchestras were not available for the required dates. They were left with the Haifa Orchestra, which did not rise to the occasion. Programme: This was selected by the Royal Ballet management. Because of financial considerations, they were forced to present a series of short pieces, "highlights" that make up a good show, instead of full-length productions which are so much more gratifying in the development of choreography and character roles.

It IS MY opinion that even with excellent theatres, full productions and rested dancers, a one-night stand is never rewarding. Ballet is an aristocratic art form that thrives best when an audience gets to know performers and their repertory over a period of time. Appreciation grows with intimacy.

One letter-writer gave her solution: "Here is one devoted follower of the Royal Ballet who will confine future attendance to performances in England only — when I can expect all excuses offered presently to be unnecessary."

This balletomane, for her part, will continue to be grateful to the Israel Festival and other local impresarios for the opportunity of seeing these fine groups perform in this country — always with the hope that a few of the more annoying conditions can be improved. Despite all the complaints, I found not a little pleasure in the dancing of Rudolf Nureyev and the Royal Ballet.

Mr. Propes explained how money entered the scene. A bal- let in the grand manner, like "Swan Lake," requires a large cast, with increased outlay for plane fares, hotels and food, and salaries. Further, the only theatre in Israel that can handle the necessary sets and curtains is the new Jerusalem Theatre, with only 900 seats, as against the Binyanei Ha'oma, Mann Auditorium and the Casaca Amphitheatre, each accommodating about 3,000. Fewer tickets, coupled with higher costs, would put the whole thing beyond reach.

The lack of a ballerina to match Nureyev was due to a clash of personalities — all too common among great artists. Up until the last minute, Natalia Makarova (also trained by the Kirov, and considered an excellent dancer) was scheduled to appear as his partner. Their falling out in Paris was reported in "Time" magazine (August 13). Disappointing opening night: Interestingly enough, the audience, in so far as it represents Israeli public, may indeed be blamed for the tired dancers and late opening in Jerusalem. Mr. Propes described the bus trip made by the company from Tel Aviv to Jerusalem that afternoon. Unfortunately, it coincided with the truck drivers' slow motion protest that clogged the highway between the two cities, causing the unhappy dancers to spend three hours cooped up in the bus because tickets were sold out almost as soon as they went on sale. Expectation ran high, both for Rudolf Nureyev, international star of the first magnitude, and for the Royal Ballet, by reputation one of the finest classical dance companies in the world. No wonder that flaws in the event were felt so keenly. There was dissatisfaction with the musical accompaniment, choice of programme, the female artists and at the opening performance — tired dancers and late curtain. I spoke about these defects with Mr. Propes, director of the Israel Festival, who gave me some insight into the complications of arranging such a tour.

Music: Israel's better orchestras were not available for the required dates. They were left with the Haifa Orchestra, which did not rise to the occasion. Programme: This was selected by the Royal Ballet management. Because of financial considerations, they were forced to present a series of short pieces, "highlights" that make up a good show, instead of full-length productions which are so much more gratifying in the development of choreography and character roles.

It IS MY opinion that even with excellent theatres, full productions and rested dancers, a one-night stand is never rewarding. Ballet is an aristocratic art form that thrives best when an audience gets to know performers and their repertory over a period of time. Appreciation grows with intimacy.

One letter-writer gave her solution: "Here is one devoted follower of the Royal Ballet who will confine future attendance to performances in England only — when I can expect all excuses offered presently to be unnecessary."

This balletomane, for her part, will continue to be grateful to the Israel Festival and other local impresarios for the opportunity of seeing these fine groups perform in this country — always with the hope that a few of the more annoying conditions can be improved. Despite all the complaints, I found not a little pleasure in the dancing of Rudolf Nureyev and the Royal Ballet.

treasure and came up with a selection, in Hebrew, Yiddish and some token Ladino, of songs and stories which are now delivered by as fine a cast as could be mustered.

It was a joy, first of all, to watch Joseph Buloff, who flew over from the United States for the three performances, getting his teeth into Itzik Manger's poem about how the prophet saved the poet's mother from an embarrassing situation by redeeming her velvet Sabbath dress from the pawnbroker, and another by Manie Leib, which relates how the prophet saved the Jews of Vilna from the snow which threatened to obliterate the city. Buloff is an even better reciter than he is an actor, using the simplest of means — a slight pause, a faint chuckle, a sly glance at the audience — to get his message across.

Hershel Bernardi (about whom an article appears on another page of the Magazine), who also came over from the U.S. for the show, delighted us with his Yiddish and his engaging stage personality, but his readings and singing paled beside the performance of the master.

The show was carried well despite obvious under-rehearsal, by

(Continued from page 30)

affair, whereupon the young man denounced her. Despite Heder- Ishai's efforts, she was deported, and died in sea.

The main trouble with the play is that the simple, melodramatic story was dressed up by Yoram Matmor in a highly complex structure with Pirandellian overtones. He must have had before his eyes the example of "Such a Love" by the Czech playwright Jan Kohnout, which enjoyed a vogue a decade ago. In a similar story, a girl student in Kohnout's stage most of the time in a mark in which it is hard to discern the actors' faces, and flashes up when you least expect or need it, a series of meaningless, pre-arranged scenes at the end, culminating in a final tableau which is just too, too much.

The ingenious flashback construction of "Such a Love" is copied here in "The Guilty" but here it is not successful, because the simple story cannot support the complex structure of scenes within scenes, the present mingling with the past, the dead mingling with the living. The situation is not saved by the dialogues between the Jewish lawyer and his Arab doctor friend, about Arab-Jewish relations and other matters of importance, the thoughts expressed in those dialogues being utterly banal. As is the overlong

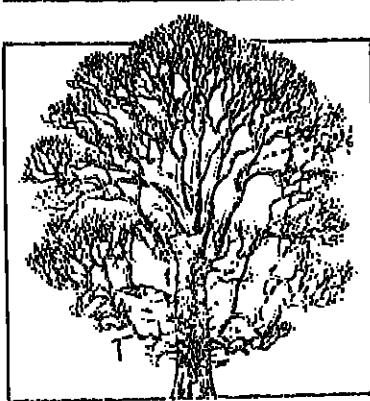
monologue at the end of the first act, in which the heroine tells the story of the Holocaust. Some subjects ought to be left alone if the author has nothing of significance to say about them.

The conceit of the adapter is now compounded by the conceits of the director, the same Yoram Matmor. Not content to leave had enough alone, he has filled the production with "arty" elements: a slow pace which gives special significance to every word uttered; lighting which leaves the stage most of the time in a mark in which it is hard to discern the actors' faces, and flashes up when you least expect or need it, a series of meaningless, pre-arranged scenes at the end, culminating in a final tableau which is just too, too much.

The acting of the male construction of "Such a Love" is copied here in "The Guilty" but here it is not successful, because the simple story cannot support the complex structure of scenes within scenes, the present mingling with the past, the dead mingling with the living. The situation is not saved by the dialogues between the Jewish lawyer and his Arab doctor friend, about Arab-Jewish relations and other matters of importance, the thoughts expressed in those dialogues being utterly banal. As is the overlong

TORAH AND FLORA/L.I. Rabinowitz.

Trees in Jerusalem



Portion of the Week: Deut. 16:18-21:9.

IT WAS A routine meeting of the Jerusalem Municipal Council, which was to all intents and purposes a rubber-stamping of reports of the various committees. Among them was one giving the regulations with regard to the responsibility of fortunate owners of dwellings in

the Old City. One of these was the requirement to plant trees, shrubs and so on, as and when requested to do so by the Municipality.

To this clause a representative of the Agudat Yisrael objected strongly. "One cannot oblige a person to do something which is a breach of the halacha," he maintained, pointing out that according to the Talmud, one of the things forbidden in Jerusalem was the planting of trees.

This puzzling prohibition, to which I have referred on a previous occasion, is connected with the verse in the week's portion (16:21) which forbids the planting of an Asherah "by the altar of the Lord thy God." The Asherah was a sacred grove where the Canaanites practised their obscene idolatrous rites, but the prohibition was extended to include the planting of all trees. The famous Talmudic scholar Samuel Krauss was of the opinion that

the prohibition was limited to the area of the Temple Mount alone, but it spread to the whole city within the walls; hence, the Agudat Yisrael objection. Nevertheless, the Old City does not lack its trees. They are especially plentiful on the Temple Mount and in the Armenian quarter. Many in the latter area have, also, been cut down to make way for the new Armenian seminary. There is a reasonable tradition that these are the descendants of the trees which, in defiance of the prohibition, or prior to it, the Hasmonean and Herodian rulers planted round their palaces. Thus stretched round where the old "Kishle" prison and police station now stands to the site of the seminary.

No such legend attaches to the trees of the Temple Mount and, in view of the prohibition, it is difficult to believe that they ever came from the time of the Second Temple. But what of the First Temple? I have always been intrigued by one question concerning the well-known passage in Psalm 90, where the righteous are compared to "the flourishing palm tree, the soaring cedar of Lebanon, planted in the house of the Lord, etc."

Is it the trees or the righteous who were planted there?

'LESHERUT HAOLEH'
MEANS
SERVICE TO IMMIGRANTS...
...AND THAT'S OUR MOTTO THROUGHOUT THE YEAR!

New regulations affecting duty-free privileges have been postponed to December 31, 1978 — (your goods must be here by then) — do not wait for the last minute — ORDER NOW!

THE BEST INTERNATIONAL AND LOCAL MAKES OFFERED

NEW! Especially large selection of Curtains, Drapes and Carpets

NEW — LARGE SELECTION OF LAMPS AND LIGHT FITTINGS

LESHERUT HAOLEH LTD.

TEL AVIV, 32 Rehov Ben Yehuda, El-Al Building, 4th FLOOR, suite 483, Tel. 52720, 52776.

TEL AVIV BRANCH: D.C.I., 20 Rehov Hey Be'yar (Kikar Ha-medina-corn. Weizmann).

DUTY FREE

outlets
direct deliveries from abroad
television receivers, tape recorders, radios, record players and changers, hi-fi stereo transistors, vacuum cleaners washing machines, etc. domestic electric appliances

GRUNDIG

ORDER YOUR REQUIREMENTS THROUGH

TEL AVIV — Ben-Shaul Electronics Co., Ltd., 70 Nahal Binyamin, Tel. (03) 54094.

JERUSALEM — Pikan, 36 Ben Yehuda, Tel. (02) 28105.

HAIFA — Stern, 25, Herzl, Tel. (04) 43555.

NETANYAHU — Rafti, Pithulim passage Srool, Tel. 057-808.

NETANYAHU — RAFTI, Pithulim passage Srool, Tel. 057-808.

TEL AVIV — Ben-Shaul Electronics Co., Ltd., 70 Nahal Binyamin, Tel. (03) 54094.

PETAH-TIKVA

15 MINUTES DRIVE FROM TEL AVIV
ALL COMMUNITY SERVICES, PLEASANT CLIMATE
WITH GREEN BELTS ALL AROUND.

"GAN"

BUILDING COMPANY

BUILDS IN PETAH TIKVA

QUALITY APARTMENTS IN VARIOUS SIZES AND LOCATIONS.
THE APARTMENTS HAVE ALL MODERN LUXURY:
ELEVATORS, CENTRAL HEATING, 2 BATHROOMS
WITH LADIES DRESSING TABLES, MODERN KITCHENS
SAUNA AND PRIVATE PLAYGROUND FOR THE CHILDREN OF EACH BUILDING.
PARKING, LANDSCAPED GARDENS, ETC.

FROM THE "GAN" OFFICES, YOU WILL BE TAKEN
ON A TOUR OF BUILDING SITES OF

"GAN" APARTMENTS IN PETAH TIKVA

SO THAT YOU WILL SEE THE QUALITY BUILDING FOR YOURSELF.

HUNDREDS OF FAMILIES FROM THE U.S.A. AND EUROPE
HAVE BOUGHT "GAN" HOMES
ASK THEM AND THEY WILL TELL YOU

Live in an apartment bought from "GAN"
and you will be completely satisfied.

חברה קבלת לבנים
וחשקות בע"מ

SALES OFFICES:
"GAN" BUILDING CO. 20, HAIM OZER ST. PETAH-TIKVA TEL. (03) 918091 2-3
OFFICE HOURS:
Daily 8.30 to 12.00 a.m. and 4.00 to 6.00 p.m. — TUESDAY and FRIDAYS mornings only.

THEATRE/Mendel Kohansky

Where's Elijah?

ELIJAH THE PROPHET in song, story and legend, presented by the Israel Festival. Edited and written by Dan Almagor, staged by Shmuel Buzin, musical direction and arrangements by Shimon Cohen, set by Arish Navon.

THE THOUGHT that bothered me while I was watching, with much enjoyment, Elijah the Prophet, presented by the Israel Festival, concerned the presence of that wonderful man. Is he still with us as he was over the millennia, or have we lost him in the rush of our present-day life, in the frantic pursuit of goals of which, I am afraid, he wouldn't approve.

There is no one in our history like Elijah when it comes to performing miracles. It was he who showed the priests of Baal who is the true God by making

fire come down from Heaven to consume their offering; it was he who ended his life on earth by ascending to Heaven in a flaming chariot. Which was by no means an end to his miracles, for is it not Elijah who has been coming down on Passover ever since to visit the homes where the Seder is being celebrated and partake of the wine?

His miracles were unending. He accompanied his people wherever they went, always on the spot to save them from troubles, or at least to offer consolation when even his powers failed. And the people responded with a kind of love vouchsafed to no other hero of Jewish history, creating over the centuries a treasure of stories, legends, and poems about him.

Dan Almagor delved into this



Scene from "The Guilty."

treasure and came up with a selection, in Hebrew, Yiddish and some token Ladino, of songs and stories which are now delivered by as fine a cast as could be mustered.

It was a joy, first of all, to watch Joseph Buloff, who flew over from the United States for the three performances, getting his teeth into Itzik Manger's poem about how the prophet saved the poet's mother from an embarrassing situation by redeeming her velvet Sabbath dress from the pawnbroker, and another by Manie Leib, which relates how the prophet saved the Jews of Vilna from the snow which threatened to obliterate the city. Buloff is an even better reciter than he is an actor, using the simplest of means — a slight pause, a faint chuckle, a sly glance at the audience — to get his message across.

Hershel Bernardi (about whom an article appears on another page of the Magazine), who also came over from the U.S. for the show, delighted us with his Yiddish and his engaging stage personality, but his readings and singing paled beside the performance of the master.

The show was carried well despite obvious under-rehearsal, by

Misha Asheroff and Abraham Mor as narrators, with Rima Samsonov and Ilanit supplying the vocal portion of the programme. The producers were ill-advised to bring in the Levit Demol Ensemble, a third-rate Yemenite folklore group which was clearly out of place in this context.

THE GUILTY, presented by the English stage. Written and directed by Yoram Matmor, adapted from a story by Heder Ishai. Lighting by Danor.

THE SECOND OFFERING of the English stage (the affectation of no capitals in theirs, not ours) is The Guilty, a play written by Yoram Matmor in Hebrew and presented here in the original in 1961. It is a dramatization of an episode from the memoirs of Moshe Heder-Ishai, a lawyer who was active in the anti-British underground in pre-independence days. It is the story of the ill-starred romance between a Jewish night-club singer, a Czech-born refugee from the Nazis, who had arrived in Palestine as an "illegal" immigrant, and a sergeant in the British secret police. When the girl learned her lover's true identity, she broke off their

(Continued on page 31)

Handwritten text in Hebrew: *התאחדות העבודה*

Back to entertainment

PERHAPS BECAUSE the boys felt she was becoming typed, and want to put us in a good mood before the elections, or maybe because the ban on politics outside the official propaganda half-hour has cut down on the availability of didactic material, but all of a sudden it seems as if television programming is being planned by somebody who actually watches the box and wants to enjoy doing so.

I felt as if I had been put into a time tunnel — "Time Tunnel" is one of the innovations for the young, on Mondays at 17.40 — since we were once more on a ration of three thrillers a week, with the brightening of Tuesday evenings by no less a character than Joe Mannix. Together with Ironside and Hawaii, this puts us back where we were. And "Match of the Week" has been restored to its former length last thing on Tuesday night, instead of being crammed into a miserable half hour at 20.00 on Thursdays. And on Sunday night, a Dan Almagor entertainment. One way and another, I'm really determined now to vote for somebody.

Mind you, the time-tunnel effect was intensified by the fact that some of these fresh items we are getting on Israeli TV were seen by Jordan addicts years ago. For instance, in "Time Tunnel" itself, the "Titanic" sank in Amman many, many moons ago. And only now are we seeing Officer Eve Whitfield replaced on Ironside by pain-in-the-neck Fran, who nearly got Ironside even more incapacitated through her officiousness — this too happened a long, long time ago on Jordan. But I admit that this repetition serves us right for being so unreliable, so prone to fill with the entertainers provided by the enemy. Besides, it is no great hardship to see such programmes again; it is only as the plots unravel at the end that we remember them.

I read somewhere that Eve Whitfield quit on us because she

MANY OLD friends appeared this week in new roles. The young Defender alias Brady, has become a police lieutenant in "Mannix"; Steve left Hawaii to be a Fed agent on a Jordan thriller, but he was as deadly as ever with a gun, littering the place with the corpses of people whom his boss wanted brought back alive.

"The Match of the Week" was also a time-tunnel affair, a 1965 encounter between West Ham United and Munich, when Bobby Moore's hair had not yet receded. What a wonderful player he was in those days! The match was a great one indeed, a real classic, and we will be glad to see many such.

And on Sunday night we had Dan Almagor, Israel Gurion and Beni Amirsuki providing real Israeli fun and laughter, plus song and sentiment.

What a week that was! One last word about the entertainment, before we settle down to discuss matters on the screen: viewers who have read my hearty endorsement of the "Mannix" series in the past must have raised their eyebrows. Our first episode happened to be a very poor one, with an incredible solution, and an unimpressive denouement, and some of the corniest acting ever perpetrated. But suspend judgment for a space — there are great deeds to be done, many good things to come.



Raymond Burr, "Ironside," is repeating himself on Israel Television.

NOW FOR THE weighty matters of the week — the election propaganda shows. The Alignment continues to provide a very bright, professional, slick, varied mixture of serious and light material, certain to convince us that Israel is already almost a paradise for one and all, from the cradle to the old-age home. Babies, infants, young couples, women, old folk, Arabs — somebody up there on the fifth floor is looking after us. It was all very well done.

At the same time, the Opposition parties improved their material immensely, and proved convincingly that nobody on high

which made us feel that we were attending a meeting of the comrades way back in the thirties. Most of his candidates looked as if they must have been delivering the same speeches in that decade.

Altogether, the political programme is proving surprisingly provocative and interesting, well worth the money that is being spent on it. I presume that Television House is saving a fortune through being able to fill so much time for free, so we can expect some really good indigenous products after October 30, with money spent regardless.

THE WEEKEND MAGAZINE highlighted the problem of why adequate amounts of oil have not been found in Israel. It always seemed to me that the Lord was rather niggardly with his chosen people with regard to minerals: milk and honey are all very well, but a little bit of oil flows a long way.

But it appeared from the programme that the fault may be ours; we have not looked hard enough. After the first excitement of Heletz and taking over the operation of the Sinai Desert field, far too little was told — has been done to scratch below the surface of the land and the sea.

In these circumstances, it was consoling to see, later in the week on the news, a ship prodding the sea-bed off Haifa, and to hear assurances from a young man with a beard, looking very much like an Old Testament prophet, that all may yet be oil-well. Just imagine how marvellous it will be if we are ever able to hammer the dollar and the pound sterling, threaten to ruin Europe's industry, buy gold Cadillac and throw parties, like the Arab oil magnates!

THE NEWS had many cheering items, such as the one about the problems of people who paid from IL200,000 to IL600,000 for luxury homes overlooking Tel Aviv's Kikar Hamedina, only to have them crack because something went wrong with the construction, and also to have their views threatened by a new plan to build a skyscraper on the square. That'll teach them to have all that money!

the number was only 150 — a figure which I was not in any position to challenge.

Even at the risk of decreasing the overall participation in the coming elections I would have shown them all up. Attending election meetings is a voluntary act, committed by consenting adults at their own risk. Having the stuff broadcast (and televised) is to my way of thinking a violation of the privacy of my home.

THE ONLY alternative for the short-range translator set is to switch over to Able Nathan's peace ship — at present, alas, becalmed and possibly even in danger of being silenced altogether. I for one would be sorry to see this happen. Apart from the Utopian ideology and the dust-gathering discussion table, I enjoyed, am enjoying and hope to continue to enjoy part of Able's non-stop musical programmes — especially the sunset (light classical) hours.

But as I understand it, he is running into financial straits and his crew doesn't seem to be unanimously enthusiastic over the \$100 per month allowance he is giving them.

I haven't heard any Arab advertisements and most of the responses to his broadcasts seem to have come from Israel-administered territories: I was hoping he would turn pro — that is to say, into a commercial pirate. There would be nothing to stop him from putting in an occasional plug for peace. Even Radio Tirana does that, from time to time.



The Moroccan community, rich in tradition, is demanding a role in the future.

our real friends were on the Volga — with a Vav. make ends meet and he had to help. (Had he added that Papa was a stevedore, he wouldn't have been able to convince a soul.) And why was it, he wanted to know, that of the paltry quarter of a million Moroccan Jews living in southern France, over 10,000 were attending universities, while none in Israel with a Mohammed couldn't bring enough home to Moroccan community double the size,

TV PROGRAMMES

FRIDAY

5.00 The Partridge Family. 5.35 Erev Shabbat Programme. 8.05 Shabbat Song. 8.10 Weekly Magazine. 8.40 Live Action. 9.00 News. 9.15 "Shohetzered" by Rimsky-Korsakov played by the Milan Symphony Orchestra. 11.00 News. ARABIC: 8.00 News Headlines. 8.02 The Arabic Song Festival. 7.45 News and current affairs. 8.00 Programme review.

SATURDAY

8.00 Hamavdl. 8.30 Mahat. 9.00 Ironside: Gentle Oaks. 9.50 Mahat Sport. 10.30 News. ARABIC: 8.00 News Headlines. 8.02 News and current affairs. 8.05 Inventions and Innovations. 8.45 Music and Song. 7.50 News and current affairs.

SUNDAY

5.30 News Headlines. 5.32 The Brady Bunch. 6.00 Of-Of-Of. 6.00 Histradr Election Propaganda. 6.30 Mahat. 6.50 The War and Peace. 6.55 The Days the World Went Mad — documentary. 10.35

of the week. 10.35 News. ARABIC: 6.30 News Headlines. 6.32 Selected Songs. 7.00 Family Magazine. 7.30 News and current affairs. EDUCATIONAL: 8.05 Maths. 7. 8.35 English 8. 10.00 English 8. 10.10 English 8. 11.35 English 7. 12.00 English 10 1.00 Technology 8.

News. ARABIC: 6.30 News Headlines. 6.32 The Forest Rangers. 7.00 Nature in Asia. 7.30 News and Weekly Magazine. EDUCATIONAL: 1.40 Chess — lesson No. 1. 4.00 English 1. 4.15 "The Isle of Sontags" (film). 5.07 Chess — lesson No. 1.

MONDAY

5.30 News Headlines. 5.32 Pompano. 5.40 The Time Tunnel. 6.00 Youth Magazine. 6.30 Mahat. 6.50 The Third Hour — Subject: Old Ago — the film: "Don't Count the Candles." 12.00 News. ARABIC: 6.30 News Headlines. 6.32 Sport. 7.17 Projector. 7.37 Programme review. 8.00 News and current affairs. EDUCATIONAL: 8.15 Geometry. 8.10 English 8. 10.20 English 8. 11.25 Maths. 8. 4.00 English 8.

TUESDAY

5.30 News Headlines. 5.32 Service Broadcast. 5.43 Mattytown story. 5.55 Takt. 6.15 Sport for Youth 8.00 Histradr Election Propaganda. 8.30 Mahat. 8.50 "Cannon." "No Pinks in a Shroud" (documentary). 10.35 with William Conrad. 8.40 The match

Radio for Music Lovers

TODAY: 09.05: Haydn: Divertimento; Hindemith: Kleines Kammermusik, op. 34.1; Beethoven: Piano Trio, op. 1.1 (Hilfer); Piatigorsky-Lateiner. 09.05: Haydn: Trumpet Concerto; Gótti: Haydn-Variations (Columbia); d'Indy: Symphony (Salmann-Hodan); Rossini: Overture "William Tell" (Capolongo); Tchaikovsky: Piano Concerto No. 1 (Tel-Oran-Rodan); Paganini: Capriccio (Capolongo). 10.05: Paganini: Capriccio; Brahms: Symphony No. 4 (Gitolal). 10.35: Schubert: Sonata D. 958. 11.00: Bach: Suite No. 2 (Kampal-Faubert); Ivanova: Songs (Gitolal-Hodan); Britten: Four New Interludes (Borlino); Brahms: Symphony No. 3 (Kholi-Hilfer).

WEDNESDAY: 09.05: Anthology of Concertos. 4.00 p.m.: Hacham: Suite (Hilfer); Chopin: Piano Concerto No. 2 (Freder-Roni-Hilfer); Hacham: Korashev: Scherzando (Rodan). 10.00 p.m.: Yehuda Yonatan Zak play Beecham: No. 2; Schumann: 3 Fantaisies; Debussy: Sonata; Liszt: Sonata; Mendelsohn: 11.05 p.m.: Jo Klempner.

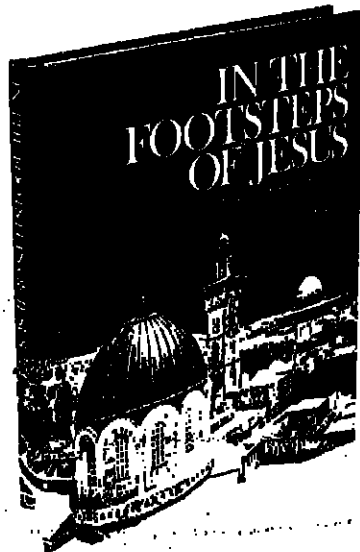
THURSDAY: Famous Musicians. 09.05: Handel: Messiah; Gluck: Orfeo; Beethoven: Piano Concerto No. 1; Liszt: Sonata; Brahms: Piano Concerto No. 2; Schumann: 3 Fantaisies; Debussy: Sonata; Liszt: Sonata; Mendelsohn: 11.05 p.m.: Jo Klempner.

YOU BUY DIAMONDS IN HAIFA HAIFA DIAMOND CENTRE LTD.

Diamonds and exclusive jewellery
only at 10 Rehov Zahal, Kiryat Eliezer
and at Zion Hotel, Hadar Haacarmel.
Tel. 587285.

• Approved Exporters-Importers.

THE IDEAL GIFT BOOKS



A Pilgrimage to the Scenes of Christ's Life by W.E. Pax

A dedicated biblical scholar reverently recounts the events of Christ's life... Showing, through vivid descriptions, and superb photographs, the places where Jesus lived and ministered.

THE IDEAL GIFT FOR YOUR
CHRISTIAN FRIENDS BACK
HOME.

De luxe edition, 83 colour
and 48 b/w illustrations.
232 pp.

Special Price in Israel: IL49.50
(Price in the U.S.A.: \$20.-)
Available in English, German, French,
Italian, and Portuguese — at all
leading bookshops.

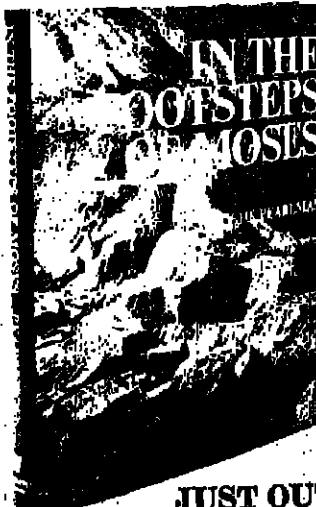
IN THE FOOTSTEPS OF MOSES

Moshe Pearlman's new book
Superb photographs taken
especially for this volume.

Foreword by Prof. Yigael Yadin.
The story of Moses, prophet, lawgiver, statesman and resistance commander, and the epic chronicles of the early days of Israel — the great freedom trek, the establishment of the nation — are retold with rare drama, insight and scholarship.

De Luxe edition, 81 colour
and 43 b/w illustrations.
232 pp.

THE IDEAL GIFT FOR YOUR
JEWISH FRIENDS BACK HOME
Special price in Israel: IL49.50
(Price in the U.S.A.: \$19.95)



JUST OUT!

Steimatzky's Agency Ltd.
JERUSALEM • TEL-AVIV • HAIFA • LYDDA AIRPORT

Joint Publication in Israel:
Steimatzky & Navev — Printing and Publishing Enterprise Ltd.

RADIO/Ze'ev Schul

They went that-a-way

IT TURNED out to be one of "those" weekends. Saturday's "Vo The Palmah" (Second programme, 11.05) was taken out of the schedule without as much as a "technical mishap" apology. I can only guess that the programme should have given us some excerpts plus comments about the film of the same name — a local production which was drawn and quartered by the critics without mercy. (To quote from our own Poster: "A grubby little quickie purporting to tell the story of the Palmah.")

We may not have missed much but I like to know why things are shot down. If this happened because of the poor quality of the subject — wasn't it rather late in the day to take the decision?

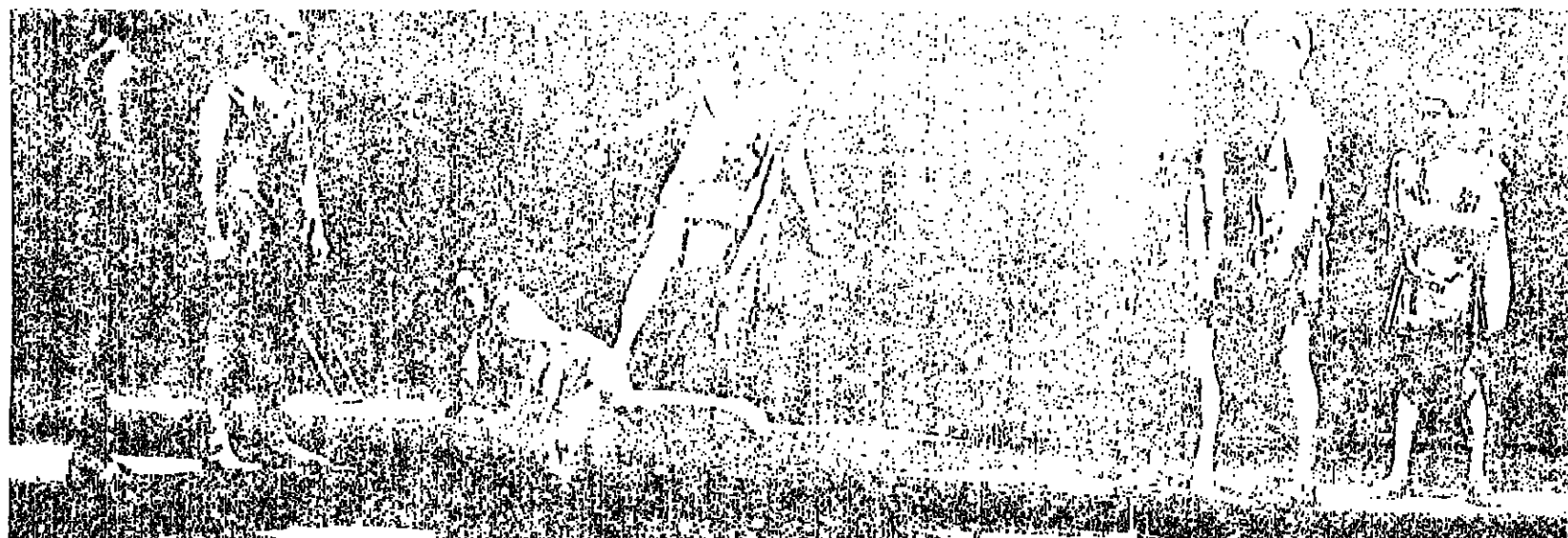
Unlike customers critics aren't always right either and I have seen a.o. quickie-shooting "grubblers" turning into real box office blockbusters. I also like to make up my own mind. But all this is, of course, strictly hypothetical and I am inclined to be generous and assume that the tape got lost.

That there was the First Programme's public trial (at 13.05), which turned out to be a rehearsal of the travel tax discussion. The last time I heard this, the jury

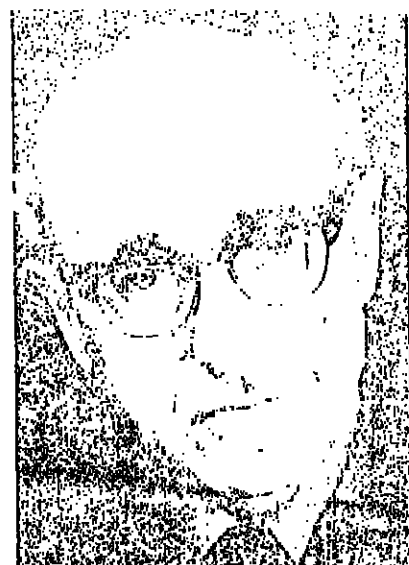
was all "ayes" in favour of abolishing the abominable imposition. So am I. But it won't solve my travel problems either. Being in a sulky mood by that time, I "Personal Questions" addressed to author Matti Megged on the Army Programme (13.05) — more than superficial attention. Only enough to reinforce my conviction that it isn't enough to get two intelligent people together. They may enjoy each other's company, but that is no guarantee that they won't bore their audience stiff.

WHAT DID COME over loud and clear — earlier in the week were two of the series of election broadcasts. I happened to catch Rakhi (Vav) and Shalom Cohen's Black Panther (Zayin) lists each having their respective says.

Rakhi's female speaker sounded like a star announcer on Radio Moscow's "Peace and Progress" programme. Were it not for the territorial greed of our leaders, she said, we might have had all the good things of this earth showered upon us. She then went on to list a few of Israel's shortcomings and wound up by saying: "For our own sake, to do the right thing, and remember that



A scene from the opera "Masada," one of the highlights of this year's Festival, which was scored by composer Josef Tal (right).



(Mula & Haramaty/Ricarda Schwerin)



MUSIC/Yohanan Bochm



Isaac Stern and Alexander Schneider.



The Schubert evening was a hit



Aharon Zvi Propes. (Erde)

A memorable mid-summer in retrospect

IN RETROSPECT, it seems almost unbelievable that we really survived that mammoth orgy which made this summer one of the liveliest in our musical history. There was the congress of the international "Jeunesses Musicales" with its ad hoc symphony orchestra contributing one of the finest programmes to the Israeli Festival. There was the eighth Elin Hod, not counting various fringe presentations. The Israeli side was represented by all its orchestras and choirs and practically all its chamber music groups and individual soloists, including singers and conductors. One new feature was a series of programmes by new immigrants from Russia at the Jerusalem Khan; another was a series of recitals at the Tel Aviv Museum by Israeli artists living abroad. These should be incorporated in future Festivals.

THREE WORLD premieres were presented: Josef Tal's "Masada," Darius Milhaud's "Ode to Jerusalem," and the prize-winning "Yiddish Songs" by Ami Maayani. Israeli composers, like Orgad, Boschevich, Ehrlich, Seter, Ben-Haim, Partos and Tal were included in recitals, though of course the general choice of works fell on Beethoven, Mozart, Brahms, Schubert, Mahler and Bach.

This year was a record year as far as audiences were concerned: it is reckoned that about 90 per cent of all Festival tickets sold, bringing in an estimated sum of about IL1.25m.

perament. The optimist says that the hall was half full, the pessimist that it was half empty. The one says, "It wasn't too good," the other "It wasn't too bad." In general, however, the balance is on the credit side.

There were around 90 performances all told — 28 in Jerusalem, 31 in Tel Aviv and 18 in Caesarea. The festival was a success, two in Haifa and five in Zimriah, with some of its participating choirs adding to festival programmes; there were chamber music seminars at Zikhron Ya'akov and Elin Kereni. There was a special "seminar" at the Jerusalem Khan, allowing hundreds of people to watch Pablo Casals and Alexander Schneider getting another ad hoc youth orchestra into shape for public concerts within the Festival and dozens of rehearsals, auditions and working sessions of chamber music groups with Eugene Istomin, Isaac Stern, Leonard Rose and Alexander Schneider, looking for new talents, opening up new horizons, encouraging and promoting promising young musicians. All this — and probably more not in the public eye — happened parallel to, because of, or in spite of the 13th Israel Festival, which was planned to be a special one in honour of its own bar mitzva and the State's 25th Anniversary.

THERE WERE certainly more than a few extraordinarily fine concerts and performances. And, of course, some let-downs. Criticism levelled at the Festival management depends on the critic's tem-

perament. The optimist says that the hall was half full, the pessimist that it was half empty. The one says, "It wasn't too good," the other "It wasn't too bad." In general, however, the balance is on the credit side.

There were around 90 performances all told — 28 in Jerusalem, 31 in Tel Aviv and 18 in Caesarea. The festival was a success, two in Haifa and five in Zimriah, with some of its participating choirs adding to festival programmes; there were chamber music seminars at Zikhron Ya'akov and Elin Kereni. There was a special "seminar" at the Jerusalem Khan, allowing hundreds of people to watch Pablo Casals and Alexander Schneider getting another ad hoc youth orchestra into shape for public concerts within the Festival and dozens of rehearsals, auditions and working sessions of chamber music groups with Eugene Istomin, Isaac Stern, Leonard Rose and Alexander Schneider, looking for new talents, opening up new horizons, encouraging and promoting promising young musicians. All this — and probably more not in the public eye — happened parallel to, because of, or in spite of the 13th Israel Festival, which was planned to be a special one in honour of its own bar mitzva and the State's 25th Anniversary.

sonal experiences plus the impressions gained by others. The outstanding event of the Festival was undoubtedly the presentation of "Masada." Though described by librettist Israel Elliaz and composer Josef Tal as an opera, this 90-minute work is a surrealistic attempt to re-create the atmosphere of death and destruction, the confrontation of the seven survivors with the "victorious" Romans in flashbacks, the two worlds of thought of the Hebrews and the Romans. In 16 scenes, partly unrelated events appear on the stage, in intentionally static, stylized acting, with electronic tape providing musical and atmospheric background and accompaniment to the human voices, coordinated firmly by conductor Gary Bertini.

Of course, there was no bel canto singing (though there were some remarkably singable lines), there was no love or plotting, as in conventional opera. The extreme modernists were probably disappointed because Tal does not go in for innovations for their own sake, and so his score was quite "harmless"; for others, this was too modern, too unreal, too unusual. But all the participants helped to make this presentation a dignified comment on the "Masada complex," and the professionalism shown by everybody was most encouraging.

Emotionally, I would vote for the Schubert evening as the loveliest music presented in the most outgoing manner. But then, what

about the Istomin-Stern-Rose-Schneider combination? And what about Mehta directing the International Youth Symphony of the "Jeunesses Musicales"? And the unforgettable experience of seeing Pablo Casals conducting his opera, this 90-minute work is a surrealistic attempt to re-create the atmosphere of death and destruction, the confrontation of the seven survivors with the "victorious" Romans in flashbacks, the two worlds of thought of the Hebrews and the Romans. In 16 scenes, partly unrelated events appear on the stage, in intentionally static, stylized acting, with electronic tape providing musical and atmospheric background and accompaniment to the human voices, coordinated firmly by conductor Gary Bertini.

Of course, there was no bel canto singing (though there were some remarkably singable lines), there was no love or plotting, as in conventional opera. The extreme modernists were probably disappointed because Tal does not go in for innovations for their own sake, and so his score was quite "harmless"; for others, this was too modern, too unreal, too unusual. But all the participants helped to make this presentation a dignified comment on the "Masada complex," and the professionalism shown by everybody was most encouraging.

Emotionally, I would vote for the Schubert evening as the loveliest music presented in the most outgoing manner. But then, what

TWO-IN-ONE CROSSWORD

Use the same diagram for either the Easy or the Cryptic puzzle.

EASY PUZZLE

ACROSS

1. Lameuse (4)
2. Coward (5)
3. Uncooked (3)
4. Little death (4)
5. Military foundation (6)
6. Remote (7)
7. Haughty (5)
8. Roped (5)
9. Roped (5)
10. Roped (5)
11. Roped (5)
12. Roped (5)
13. Roped (5)
14. Roped (5)
15. Roped (5)
16. Roped (5)
17. Roped (5)
18. Roped (5)
19. Roped (5)
20. Roped (5)
21. Roped (5)
22. Roped (5)
23. Roped (5)
24. Roped (5)
25. Roped (5)
26. Roped (5)
27. Roped (5)
28. Roped (5)
29. Roped (5)
30. Roped (5)
31. Roped (5)
32. Roped (5)
33. Roped (5)
34. Roped (5)
35. Roped (5)
36. Roped (5)
37. Roped (5)
38. Roped (5)
39. Roped (5)
40. Roped (5)
41. Roped (5)
42. Roped (5)
43. Roped (5)
44. Roped (5)
45. Roped (5)
46. Roped (5)
47. Roped (5)
48. Roped (5)
49. Roped (5)
50. Roped (5)
51. Roped (5)
52. Roped (5)
53. Roped (5)
54. Roped (5)
55. Roped (5)
56. Roped (5)
57. Roped (5)
58. Roped (5)
59. Roped (5)
60. Roped (5)
61. Roped (5)
62. Roped (5)
63. Roped (5)
64. Roped (5)
65. Roped (5)
66. Roped (5)
67. Roped (5)
68. Roped (5)
69. Roped (5)
70. Roped (5)
71. Roped (5)
72. Roped (5)
73. Roped (5)
74. Roped (5)
75. Roped (5)
76. Roped (5)
77. Roped (5)
78. Roped (5)
79. Roped (5)
80. Roped (5)
81. Roped (5)
82. Roped (5)
83. Roped (5)
84. Roped (5)
85. Roped (5)
86. Roped (5)
87. Roped (5)
88. Roped (5)
89. Roped (5)
90. Roped (5)
91. Roped (5)
92. Roped (5)
93. Roped (5)
94. Roped (5)
95. Roped (5)
96. Roped (5)
97. Roped (5)
98. Roped (5)
99. Roped (5)
100. Roped (5)

DOWN

1. Empty (4)
2. Little drink (4)
3. Point bullhorn (4)
4. Lifted (5)
5. Dish of mixed ingredients (4)
6. Dry (4)
7. Lame (4)
8. Coward (5)
9. Uncooked (3)
10. Little death (4)
11. Military foundation (6)
12. Remote (7)
13. Haughty (5)
14. Roped (5)
15. Roped (5)
16. Roped (5)
17. Roped (5)
18. Roped (5)
19. Roped (5)
20. Roped (5)
21. Roped (5)
22. Roped (5)
23. Roped (5)
24. Roped (5)
25. Roped (5)
26. Roped (5)
27. Roped (5)
28. Roped (5)
29. Roped (5)
30. Roped (5)
31. Roped (5)
32. Roped (5)
33. Roped (5)
34. Roped (5)
35. Roped (5)
36. Roped (5)
37. Roped (5)
38. Roped (5)
39. Roped (5)
40. Roped (5)
41. Roped (5)
42. Roped (5)
43. Roped (5)
44. Roped (5)
45. Roped (5)
46. Roped (5)
47. Roped (5)
48. Roped (5)
49. Roped (5)
50. Roped (5)
51. Roped (5)
52. Roped (5)
53. Roped (5)
54. Roped (5)
55. Roped (5)
56. Roped (5)
57. Roped (5)
58. Roped (5)
59. Roped (5)
60. Roped (5)
61. Roped (5)
62. Roped (5)
63. Roped (5)
64. Roped (5)
65. Roped (5)
66. Roped (5)
67. Roped (5)
68. Roped (5)
69. Roped (5)
70. Roped (5)
71. Roped (5)
72. Roped (5)
73. Roped (5)
74. Roped (5)
75. Roped (5)
76. Roped (5)
77. Roped (5)
78. Roped (5)
79. Roped (5)
80. Roped (5)
81. Roped (5)
82. Roped (5)
83. Roped (5)
84. Roped (5)
85. Roped (5)
86. Roped (5)
87. Roped (5)
88. Roped (5)
89. Roped (5)
90. Roped (5)
91. Roped (5)
92. Roped (5)
93. Roped (5)
94. Roped (5)
95. Roped (5)
96. Roped (5)
97. Roped (5)
98. Roped (5)
99. Roped (5)
100. Roped (5)

CRYPTIC PUZZLE

ACROSS

1. Stay below? (4)
2. Bird with a tin tail (6)
3. Labour man in the middle (4)
4. Meaty writer? (4)
5. Peter Pan? (7)
6. Card game superior to pinochle (4)
7. Feminine namesakes in the (4)
8. She's single, even if she (4)
9. She's single, even if she (4)
10. She's single, even if she (4)
11. She's single, even if she (4)
12. She's single, even if she (4)
13. She's single, even if she (4)
14. She's single, even if she (4)
15. She's single, even if she (4)
16. She's single, even if she (4)
17. She's single, even if she (4)
18. She's single, even if she (4)
19. She's single, even if she (4)
20. She's single, even if she (4)
21. She's single, even if she (4)
22. She's single, even if she (4)
23. She's single, even if she (4)
24. She's single, even if she (4)
25. She's single, even if she (4)
26. She's single, even if she (4)
27. She's single, even if she (4)
28. She's single, even if she (4)
29. She's single, even if she (4)
30. She's single, even if she (4)
31. She's single, even if she (4)
32. She's single, even if she (4)
33. She's single, even if she (4)
34. She's single, even if she (4)
35. She's single, even if she (4)
36. She's single, even if she (4)
37. She's single, even if she (4)
38. She's single, even if she (4)
39. She's single, even if she (4)
40. She's single, even if she (4)
41. She's single, even if she (4)
42. She's single, even if she (4)
43. She's single, even if she (4)
44. She's single, even if she (4)
45. She's single, even if she (4)
46. She's single, even if she (4)
47. She's single, even if she (4)
48. She's single, even if she (4)
49. She's single, even if she (4)
50. She's single, even if she (4)
51. She's single, even if she (4)
52. She's single, even if she (4)
53. She's single, even if she (4)
54. She's single, even if she (4)
55. She's single, even if she (4)
56. She's single, even if she (4)
57. She's single, even if she (4)
58. She's single, even if she (4)
59. She's single, even if she (4)
60. She's single, even if she (4)
61. She's single, even if she (4)
62. She's single, even if she (4)
63. She's single, even if she (4)
64. She's single, even if she (4)
65. She's single, even if she (4)
66. She's single, even if she (4)
67. She's single, even if she (4)
68. She's single, even if she (4)
69. She's single, even if she (4)
70. She's single, even if she (4)
71. She's single, even if she (4)
72. She's single, even if she (4)
73. She's single, even if she (4)
74. She's single, even if she (4)
75. She's single, even if she (4)
76. She's single, even if she (4)
77. She's single, even if she (4)
78. She's single, even if she (4)
79. She's single, even if she (4)
80. She's single, even if she (4)
81. She's single, even if she (4)
82. She's single, even if she (4)
83. She's single, even if she (4)
84. She's single, even if she (4)
85. She's single, even if she (4)
86. She's single, even if she (4)
87. She's single, even if she (4)
88. She's single, even if she (4)
89. She's single, even if she (4)
90. She's single, even if she (4)
91. She's single, even if she (4)
92. She's single, even if she (4)
93. She's single, even if she (4)
94. She's single, even if she (4)
95. She's single, even if she (4)
96. She's single, even if she (4)
97. She's single, even if she (4)
98. She's single, even if she (4)
99. She's single, even if she (4)
100. She's single, even if she (4)

DOWN

1. Stay below? (4)
2. Bird with a tin tail (6)
3. Labour man in the middle (4)
4. Meaty writer? (4)
5. Peter Pan? (7)
6. Card game superior to pinochle (4)
7. Feminine namesakes in the (4)
8. She's single, even if she (4)
9. She's single, even if she (4)
10. She's single, even if she (4)
11. She's single, even if she (4)
12. She's single, even if she (4)
13. She's single, even if she (4)
14. She's single, even if she (4)
15. She's single, even if she (4)
16. She's single, even if she (4)
17. She's single, even if she (4)
18. She's single, even if she (4)
19. She's single, even if she (4)
20. She's single, even if she (4)
21. She's single, even if she (4)
22. She's single, even if she (4)
23. She's single, even if she (4)
24. She's single, even if she (4)
25. She's single, even if she (4)
26. She's single, even if she (4)
27. She's single, even if she (4)
28. She's single, even if she (4)
29. She's single, even if she (4)
30. She's single, even if she (4)
31. She's single, even if she (4)
32. She's single, even if she (4)
33. She's single, even if she (4)
34. She's single, even if she (4)
35. She's single, even if she (4)
36. She's single, even if she (4)
37. She's single, even if she (4)
38. She's single, even if she (4)
39. She's single, even if she (4)
40. She's single, even if she (4)
41. She's single, even if she (4)
42. She's single, even if she (4)
43. She's single, even if she (4)
44. She's single, even if she (4)
45. She's single, even if she (4)
46. She's single, even if she (4)
47. She's single, even if she (4)
48. She's single, even if she (4)
49. She's single, even if she (4)
50. She's single, even if she (4)
51. She's single, even if she (4)
52. She's single, even if she (4)
53. She's single, even if she (4)
54. She's single, even if she (4)
55. She's single, even if she (4)
56. She's single, even if she (4)
57. She's single, even if she (4)
58. She's single, even if she (4)
59. She's single, even if she (4)
60. She's single, even if she (4)
61. She's single, even if she (4)
62. She's single, even if she (4)
63. She's single, even if she (4)
64. She's single, even if she (4)
65. She's single, even if she (4)
66. She's single, even if she (4)
67. She's single, even if she (4)
68. She's single, even if she (4)
69. She's single, even if she (4)
70. She's single, even if she (4)
71. She's single, even if she (4)
72. She's single, even if she (4)
73. She's single, even if she (4)
74. She's single, even if she (4)
75. She's single, even if she (4)
76. She's single, even if she (4)
77. She's single, even if she (4)
78. She's single, even if she (4)
79. She's single, even if she (4)
80. She's single, even if she (4)
81. She's single, even if she (4)
82. She's single, even if she (4)
83. She's single, even if she (4)
84. She's single, even if she (4)
85. She's single, even if she (4)
86. She's single, even if she (4)
87. She's single, even if she (4)
88. She's single, even if she (4)
89. She's single, even if she (4)
90. She's single, even if she (4)
91. She's single, even if she (4)
92. She's single, even if she (4)
93. She's single, even if she (4)
94. She's single, even if she (4)
95. She's single, even if she (4)
96. She's single, even if she (4)
97. She's single, even if she (4)
98. She's single, even if she (4)
99. She's single, even if she (4)
100. She's single, even if she (4)

SOLUTIONS TO TODAY'S PUZZLES ON WEDNESDAY

Today we have a plaintive letter from Bill Silverman of Rehovot. "Dear George: The other night we were playing bridge with some friends when Tova (Bill's wife) played the hand below in 6 ♣:

BRIDGE

By George Levinew

West following with the 5. She then led the ♣ 3. West played the 7. dummy the 8 and East won with the ♣. The hand was now cold.

"I asked Tova why she played trump in this peculiar fashion. The ♣ ♣ had been doubleton and I like overtricks. Why had not she finessed the ♣ J? 'It did not seem to be the right thing to do.' Then why didn't you play the J and hope to smother the 10 in the East hand?' 'It did not seem to be the right thing to do.' (Women's intuition!)

BRIDGE

By George Levinew

West following with the 5. She then led the ♣ 3. West played the 7. dummy the 8 and East won with the ♣. The hand was now cold.

"I asked Tova why she played trump in this peculiar fashion. The ♣ ♣ had been doubleton and I like overtricks. Why had not she finessed the ♣ J? 'It did not seem to be the right thing to do.' Then why didn't you play the J and hope to smother the 10 in the East hand?' 'It did not seem to be the right thing to do.' (Women's intuition!)

"Lying in bed three sleepless hours later (poor guy) — and what happens when you play with your wife? I worked it out. You do not finess the ♣ J because East may be false carding from 10 9 7 5. You do not try to smother the 10 because East may be false carding from 10 9 7 5. The line she took is safe against any distribution except ♣ 10 9 x or ♣ 10 9 x x in the West hand, and there is nothing to do about those. But what bothers me George is that our friends are not diabolically tricky experts — far from it! What was Tova trying to prove? I ask you should I give up bridge before something really terrible happens?"

I guess Bill does not really appreciate what a star player Tova will surely be some day — when?

CHESS/Eliahu Shahaf

PROBLEM NO. 2199

F.L. LETZEN

White to move

PROBLEM NO. 2440

S. SIMKOVICH

White to move

THE FINAL RESULTS OF THE PETROPOLIS 1973

The final results of the Petropolis 1973, Portich, Geller and Polajewski 11½, Smolyar 11, Bronstein 10½, Hort 10, Savon 9½, Ivkov and Ljubojevic 9, Bekevsy 8½, Keres and Panno 8, Georgiev 7½, Delyanov 7, Kagan, Tan and Hug 3 points each. Portich, Geller and Polajewski will play an additional match to decide the two winners for the candidates' matches. Kagan was for some consolation in winning fourth place in the lightning tournament.

INDIAN OPENING

L. LJUBOJEVIC

1.e4 e5 2.d4 exd4 3.Nf3 Nf6 4.Nxe5 d5 5.Nxd5 Nxd5 6.Nf3 Nf6 7.Ng5 Nd7 8.Nxe6 fxe6 9.Nf3 Nf6 10.Ng5 Nd7 11.Nxe6 fxe6 12.Nf3 Nf6 13.Ng5 Nd7 14.Nxe6 fxe6 15.Nf3 Nf6 16.Ng5 Nd7 17.Nxe6 fxe6 18.Nf3 Nf6 19.Ng5 Nd7 20.Nxe6 fxe6 21.Nf3 Nf6 22.Ng5 Nd7 23.Nxe6 fxe6 24.Nf3 Nf6 25.Ng5 Nd7 26.Nxe6 fxe6 27.Nf3 Nf6 28.Ng5 Nd7 29.Nxe6 fxe6 30.Nf3 Nf6 31.Ng5 Nd7 32.Nxe6 fxe6 33.Nf3 Nf6 34.Ng5 Nd7 35.Nxe6 fxe6 36.Nf3 Nf6 37.Ng5 Nd7 38.Nxe6 fxe6 39.Nf3 Nf6 40.Ng5 Nd7 41.Nxe6 fxe6 42.Nf3 Nf6 43.Ng5 Nd7 44.Nxe6 fxe6 45.Nf3 Nf6 46.Ng5 Nd7 47.Nxe6 fxe6 48.Nf3 Nf6 49.Ng5 Nd7 50.Nxe6 fxe6 51.Nf3 Nf6 52.Ng5 Nd7 53.Nxe6 fxe6 54.Nf3 Nf6 55.Ng5 Nd7 56.Nxe6 fxe6 57.Nf3 Nf6 58.Ng5 Nd7 59.Nxe6 fxe6 60.Nf3 Nf6 61.Ng5 Nd7 62.Nxe6 fxe6 63.Nf3 Nf6 64.Ng5 Nd7 65.Nxe6 fxe6 66.Nf3 Nf6 67.Ng5 Nd7 68.Nxe6 fxe6 69.Nf3 Nf6 70.Ng5 Nd7 71.Nxe6 fxe6 72.Nf3 Nf6 73.Ng5 Nd7 74.Nxe6 fxe6 75.Nf3 Nf6 76.Ng5 Nd7 77.Nxe6 fxe6 78.Nf3 Nf6 79.Ng5 Nd7 80.Nxe6 fxe6 81.Nf3 Nf6 82.Ng5 Nd7 83.Nxe6 fxe6 84.Nf3 Nf6 85.Ng5 Nd7 86.Nxe6 fxe6 87.Nf3 Nf6 88.Ng5 Nd7 89.Nxe6 fxe6 90.Nf3 Nf6 91.Ng5 Nd7 92.Nxe6 fxe6 93.Nf3 Nf6 94.Ng5 Nd7 95.Nxe6 fxe6 96.Nf3 Nf6 97.Ng5 Nd7 98.Nxe6 fxe6 99.Nf3 Nf6 100.Ng5 Nd7

THE FEMININE TOUCH

Women's world champion Nona Gaprindashvili scores a quick victory against one of Estonia's top players who commits some unexcusable "crimes" in the opening.

FIRST-IMPULSE DEFENSE

N. GAPIRINDASHVILI

1.e4 e5 2.d4 exd4 3.Nf3 Nf6 4.Nxe5 d5 5.Nxd5 Nxd5 6.Nf3 Nf6 7.Ng5 Nd7 8.Nxe6 fxe6 9.Nf3 Nf6 10.Ng5 Nd7 11.Nxe6 fxe6 12.Nf3 Nf6 13.Ng5 Nd7 14.Nxe6 fxe6 15.Nf3 Nf6 16.Ng5 Nd7 17.Nxe6 fxe6 18.Nf3 Nf6 19.Ng5 Nd7 20.Nxe6 fxe6 21.Nf3 Nf6 22.Ng5 Nd7 23.Nxe6 fxe6 24.Nf3 Nf6 25.Ng5 Nd7 26.Nxe6 fxe6 27.Nf3 Nf6 28.Ng5 Nd7 29.Nxe6 fxe6 30.Nf3 Nf6 31.Ng5 Nd7 32.Nxe6 fxe6 33.Nf3 Nf6 34.Ng5 Nd7 35.Nxe6 fxe6 36.Nf3 Nf6 37.Ng5 Nd7 38.Nxe6 fxe6 39.Nf3 Nf6 40.Ng5 Nd7 41.Nxe6 fxe6 42.Nf3 Nf6 43.Ng5 Nd7 44.Nxe6 fxe6 45.Nf3 Nf6 46.Ng5 Nd7 47.Nxe6 fxe6 48.Nf3 Nf6 49.Ng5 Nd7 50.Nxe6 fxe6 51.Nf3 Nf6 52.Ng5 Nd7 53.Nxe6 fxe6 54.Nf3 Nf6 55.Ng5 Nd7 56.Nxe6 fxe6 57.Nf3 Nf6 58.Ng5 Nd7 59.Nxe6 fxe6 60.Nf3 Nf6 61.Ng5 Nd7 62.Nxe6 fxe6 63.Nf3 Nf6 64.Ng5 Nd7 65.Nxe6 fxe6 66.Nf3 Nf6 67.Ng5 Nd7 68.Nxe6 fxe6 69.Nf3 Nf6 70.Ng5 Nd7 71.Nxe6 fxe6 72.Nf3 Nf6 73.Ng5 Nd7 74.Nxe6 fxe6 75.Nf3 Nf6 76.Ng5 Nd7 77.Nxe6 fxe6 78.Nf3 Nf6 79.Ng5 Nd7 80.Nxe6 fxe6 81.Nf3 Nf6 82.Ng5 Nd7 83.Nxe6 fxe6 84.Nf3 Nf6 85.Ng5 Nd7 86.Nxe6 fxe6 87.Nf3 Nf6 88.Ng5 Nd7 89.Nxe6 fxe6 90.Nf3 Nf6 91.Ng5 Nd7 92.Nxe6 fxe6 93.Nf3 Nf6 94.Ng5 Nd7 95.Nxe6 fxe6 96.Nf3 Nf6 97.Ng5 Nd7 98.Nxe6 fxe6 99.Nf3 Nf6 100.Ng5 Nd7

Protect your Capital

Buy an Apartment in Netanya

Luxury apartments facing the beach or in residential area

Ste. Raymond SFEZ Ltd.

Contractor

Sales office: 1 Rehov Tsholshid; Head Office: 28 Rehov David Haim-Shefi. Tel. 053-23633, Netanya.

RUBIN ACADEMY OF MUSIC JERUSALEM

Under the supervision of the Ministry of Education and Culture

SINGERS

Join the CHAMBER CHOIR of the Rubin Academy of Music Jerusalem

STANLEY SPERBER — Conductor

First rehearsal — Sunday, September 2, 1973, 7.30 p.m.

RUBIN ACADEMY, 7 Rehov Smolensk, Jerusalem.

For more information and audition appointment, please call Tel. 35271

Institut Français de Tel-Aviv

111 Rehov Hayarkon, Tel Aviv. Tel. 284740

FRENCH COURSES

for children, youth, and adults. Audio-visual and standard methods, and also preparation of candidates for the Baccalauréat examinations

Reopening on October 3 and 4, 1973, for all pupils

Registration starts on Sunday, September 2, 1973.

Bat Yam: Tahkimoni School and Gullin School

Mon. and Wed., 6-8 p.m.

Givatayim: Emunim School, Rehov Zahal

Mon. and Thur., 6-8 p.m.

Holon: Bialik School, Rehov Bialik

Mon. and Wed., 5-8 p.m.

Neve Menashev: Local Council Building

Sun. and Wed., 4.30-6 p.m.

Peta Tikva: Pica School, Rehov Hlu

Mon. and Thur., 6-8 p.m.

Kiryat Ono: Sharit School, Kiron

Sun. and Wed., 6-8 p.m.

Israel Discovers New Sources of Energy in Desert



Malt - The Energy Drink

מל્ટ - המשקה האנרגטי